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# BHAGAVAD GITA

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## BHASYA

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### CHAPTER 12

**Bhakti Yoga**

*(Path of Devotion)*

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***20 Verses***

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# CHAPTER 12 - SUMMARY

## BHAKTI YOGA

(20 Verses)

### VERSE 1

#### Arjuna's Question :

What is better to Meditate on – Manifest or Unmanifest

### VERSE 2

#### Bagawans Answer

Depends on mind  
intellect Instrument

### VERSE 3 – 7

#### How to Meditate on Unmanifest? 7 Indicators

- Aksharam
- Anirdesyam
- Achintyam
- Kutastam
- Achalam
- Dhruvam

### VERSE 8 – 12

#### Technique of self development

- Meditation on God with form
- Abhyasa Yoga
- Act as Agent of Divine
- Renounce fruit of Action

### VERSE 13 - 19

36 Qualities of man of perfection

### VERSE 20

Bhakti Yoga Phalam

Moksha

## Chapter 12 - Summary

### Verse 1

#### **Arjunas Question – Who is a better devotee?**

- Imperishable Brahman Upasaka- Jnani – Nirguna Brahman Upasaka or
- Saguna Vishwaroopa Upasaka.

### Verse 2

- Saguna Vishwaroopa Upasakas Superior

### Verse 3 + 4

#### **Level 5 :**

- Brahma Jnanis attain me

### Verse 5

- For Embodied, hard to meditate on Nirguna Brahman

### Verse 6 + 7

- Lords Promise that those who meditate on Vishwaroopa will also soon reach me.

### Verse 12

#### **Level**

- 1) Dhyanam – Meditation – Knowledge with Meditation
- 2) Jnanam – Best – Knowledge without Meditation
- 3) Abyasa – Repeated Efforts – Meditation without knowledge.
- 4) Remmciation of Fruit of work – Promotes spiritual well being – Glorified as Best.

### Verse 13 - 20

- Jnani with Virtues Dearest to God

### Verse 8, 9

#### **Level 4**

- Do Nindhyasanam on my form – understand my Nature.
- Repeatedly in Yoga of practice seek to reach me.
- Vishwaroopa Ishvara .

#### **Level 3 :**

- Eka Rupa Ishvara Dhyanam.

### Verse 10

#### **Level 2 [Karma Yoga 2]**

- Nishkama Karma Yogi.
- Pancha Anatma kept aside
- Prays for Jnanam & Vairagya Prapyartham.
- All Karmas for Ishvara Preethyartham
- No Upasana

### Verse 11

#### **Level 1 [Karma Yoga 1]**

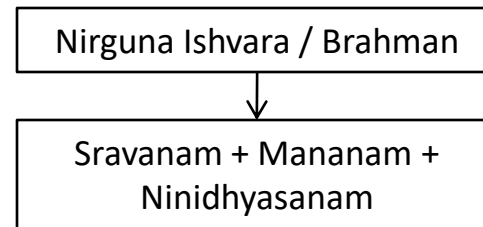
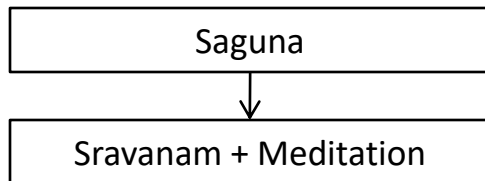
#### **Sakama Karma Yogi**

- No Upasana
- Lowest level Kamya Karma, Astrology, Puja, temple, Parihara ok. Do for Phalam.
- No time for Pancha Mahayagya.
- Offer results to Ishvara and take it as Prasada.
- Reactions come down.

## CHAPTER – 12

Shankara in Introduction to Chapter 12.

### Summary of Chapter 1 – 11 :



- 1<sup>st</sup> Chapter → Krishna Not allowed to talk.
- Arjuna's Chapter
- Surrender in 2<sup>nd</sup> Chapter.

कार्पण्यदोषोपहतस्वभावः  
पृच्छामि त्वां धर्मसंमूढचेताः ।  
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे  
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २.७ ॥

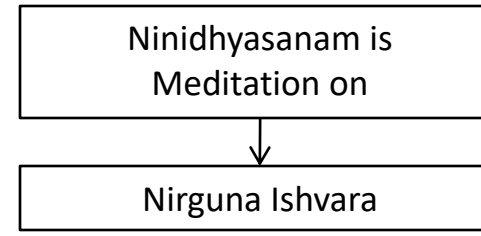
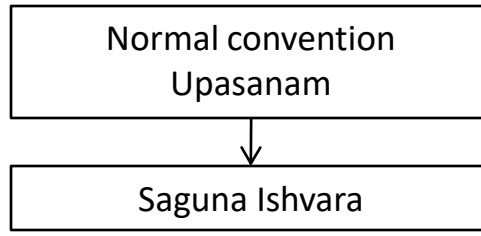
My heart is overpowered by the taint of pity ; my mind is confused as to duty. I ask Thee, tell me decisively what is good for me. I am Thy disciple. Instruct me who has taken refuge in Thee. [Chapter 2 – Verse 7]

श्रीभगवानुवाच

अशोक्यान् नवशोचस्त्वं प्रजावादांश्च भाषसे ।  
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २.११ ॥

The blessed Lord said : You have grieved for those that should not be grieved for ; yet you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

- Aksharam Brahma = Nirgunam
- Brahman mentioned in Mundak Upanishad → Yaya gani....
- Brihardanyaka Upanishad → Akshara Brahman.
- Nirguna Brahman = Aksharam = Ashabdam, Asparsham, Normal convention.



- Shankara takes Upasana here as Sagunam and Nirgunam Brahman.

## Chapter 9 :

- Nirguna Brahman

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना।  
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९.४ ॥

All this world (universe) is pervaded by Me in My Unmanifest form (aspect) ; all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

## Homework :

- In each chapter were is Nirugna Brahman.

## Chapter 2 :

### Chapter 2 – Verse 18 : Anashina, Aprameyasya.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः।  
अनाशिनोऽप्रमेयस्य तस्माद्बुध्यस्व भारत ॥ २.१८ ॥

They have an end, it is said, these bodies of the embodied Self. The Self is eternal, indestructible, incomprehensible. Therefore, fight, O Bharata. [Chapter 2 – Verse 18]

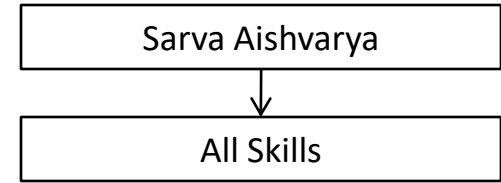
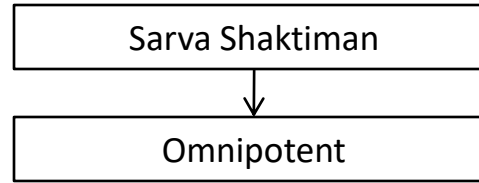
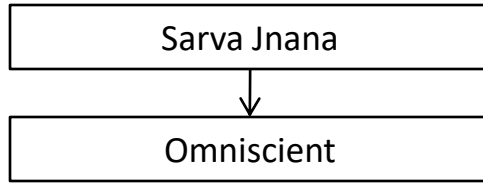
न जायते म्रियते वा कदाचिन्  
नायं भूत्वा भविता वा न भूयः।  
अजो नित्यः शाश्वतोऽयं पुराणो  
न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does He ever die ; after having been, He again ceases not to be ; unborn, eternal, changeless and ancient, he is not killed when the body is killed. [Chapter 2 – Verse 20]

- Saguna Brahman = Sat Pradhana Ishvara.

= Maya Sahitam Brahman = Vyavaharika Satyam

- Nirguna Brahman = Paramartika Satyam.



- Will come only in Saguna Brahman.

- Ishvarasya Bava – for Sarva Yoga.

- Jagat, Srishti Sthiti, Laya.... All skills include creation, Administration and resolution of world = Sarva Yoga.

- Aishvarya = Samanthyam – Ishvara has capacity.

### Saguna – Tava :

- You lord Ishvara – 10<sup>th</sup> Chapter – Glories.

### 7<sup>th</sup> Chapter : Rasyopyasya Kaunteya.... Saguna Glories

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।  
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ७.८ ॥

I am the sapidity in water, O Son of Kunti, I am the light in the moon and the sun ; I am the syllable OM in all the Vedas sound in ether, and virility in men. [Chapter 7 – Verse 8]

- Raso ham apsu Kaunteya Prabha smi sasisuryayoh.....

- Can enjoy more if Gita By hearted.

- Enjoy where Saguna / Nirguna comes.

- Gita will stand in front If Gita by heart.

- In Various chapters Saguna mentioned.

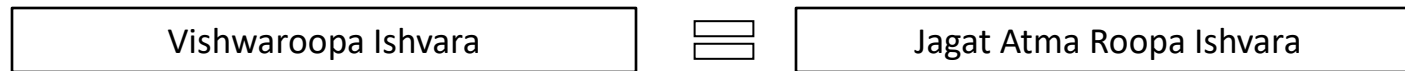
## Chapter 11 : Saguna Pradhana

- Description of Visible Ishvara in form of everything in creation.
- In tradition, study by learning by heart first – integral part of Tradition.
- Tarqa, Siddanta, Karika Valli in verse form to be by hearted.
- Vyakarna Sastra in verse or Sutra form get by heart.
- All Darshanams in Sutra / Verse form “Kantabcha” – on the throat.

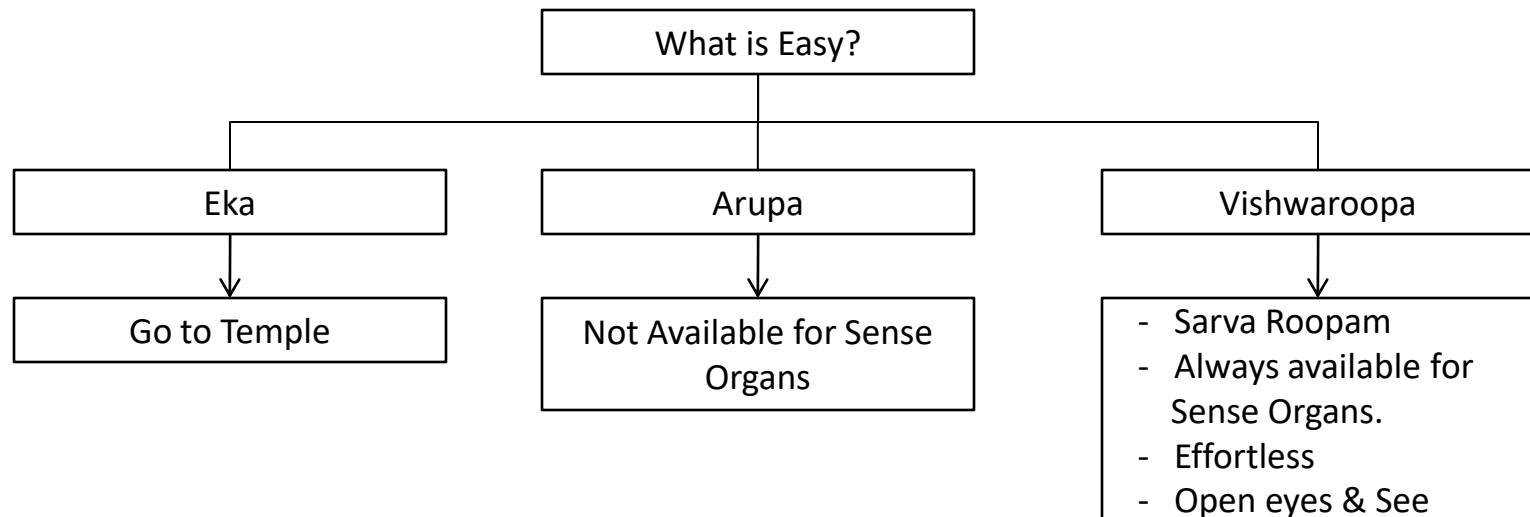
## Bashyam Introduction :

- Summary Chapter 2 – 10 – 1<sup>st</sup> – 2 Paragraphs Saguna and Nirguna.

## Chapter 11 :



## Bagawan in form of Universe :





**Which is Aadhyam – Primal.**

- Arjuna enjoyed for few minutes and suffered with Divya Chakshu.

**What is purpose of Chapter 11?**

- Saguna Ishvara Vishwaroopa Upasana indicated in final Sloka – 55 of Chapter 11.

**Instruction in Chapter 11 – Verse 55 :**

- Matkarma Krut....
- Tat Paryam of Chapter 11 is Saguna Upasana – for Ananda Giri here.

**Arjunas Question in Chapter 12 :**

- Is Saguna Ishvara Upasana better or Nirguna Brahma Ninidhiyasnam better?
- 2 Options – Bodhum Ichha – Desire to know.

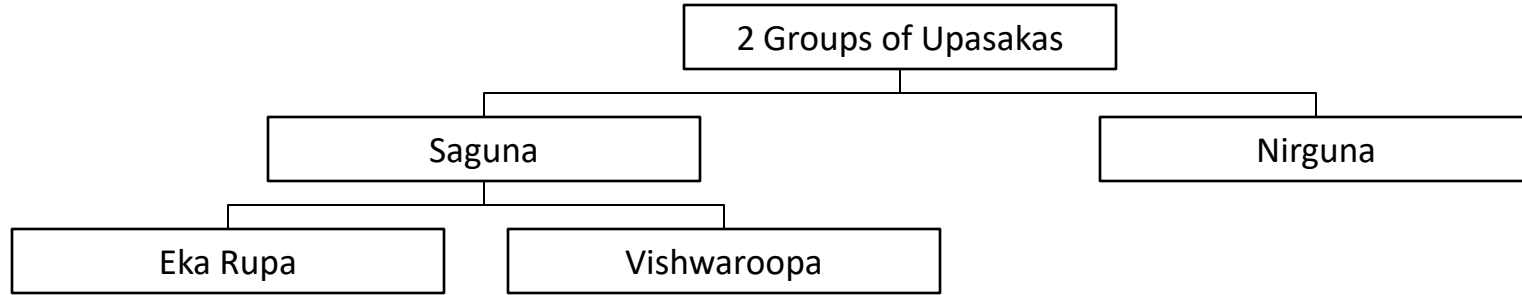
## Chapter 12 – Verse 1 :

अर्जुन उवाच

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते।  
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १२.१ ॥

Arjuna Said : those devotees who, ever-steadfast, thus worship you, and also those who worship the imperishable, the unmanifested – which of them are better versed in Yoga?

- Arjuna introduces – 2 Groups of Upasakas.



### a) Evam :

- In manner described in Chapter 11.

### b) Avyakta :

- Not Available for sense organs to see Vyaktam (Saguna Brahman).

### c) Aksharam Brahman :

- Paramam Sukham.

### d) Dhyatma Uchyate :

- What is Superior for Dhyanam?
- Aksharam Brahman - Brihardanyaka Upanishad
  - Chapter 8
  - Mundak Upanishad.

## 2 Groups of Upasakas

### e) Eh yoga Vithaha :

Akshara Upasakas

Vishwaroopa Upasakas

- Who is superior Meditator (Yogi).
- Chapter 11 – Verse 55 talks about Vishwaroopa Upasana not Jnani.
- Upasaka attains Ishvara by Krama Mukti.

### f) Satta Yuktaye :

- Always following instruction of Bagawan.
- Satatam = Nairanthena.
- Yuktaha = Samahitaha committed, focused to Krishnas instruction in verse 55.

### g) Matkarma Krutu = Karma Yoga = Ishvara.

- Arpana – Prasada Bava – Vishwaroopa Bakta should never forget - will accept worst experience in life and Samatvam yoga Uchyate.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ।  
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ २.३८ ॥

Having made pleasure and pain, gain and loss, victory and defeat, the same, you engage in battle for the sake of battle ; thus you shall win and not incur sin. [Chapter 2 – Verse 38]

- Vishwaroopa Upasaka will be Karma Yogi not Jnana Yogi.
- Will practice Karma Yoga Upasana Samuchaya – Great
- Jingyasu Bakta – not Jnani Bakta.

Chapter 1 – 6	Chapter 7 – 12	Chapter 13 – 18
Karma Yogi	Karma Yoga Upasaka Bakta	Jnani Bakta

- Jingyasu Baktas Depend on Bagawan only for everything.
- Anananyan chinta yanto mam....

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते।  
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९.२२ ॥

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (Yoga) by them, and preserve for them what they already possess (Ksema). [Chapter 9 – Verse 22]

- This is consolidation of all chapters.

### What is your support in old age?

- Only god.
- Jnani Yogis will not say Bagawan is support. I am support of everything. He doesn't need support.

### Kalvalyo Upanishad :

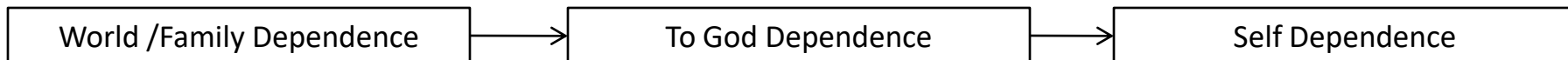
मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् । मयि सर्वं लयं याति  
तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam | mayi  
sarvam layam yāti tadbrahmādvayamasmyaham || 19||

**In me alone is everything born; in me alone does everything exist, in me does everything dissolve.**

**That nondual brahman I am. [Verse 19]**

### What is Spirituality?



- Where I stand, I only know you need not tell me.

h) Tvam Darshitam – You see.

i) Paryupasate – Meditate.

## Vishnu Sahasranam – Dhyana Sloka

### Sloka - 2

Bhoo padau yasya nabhi r viyadasu ranila schandra suryaau cha nether  
Karnavasasiro dhaumugamabhi dhahano yasya vasteyamabhdhi  
Anthastham yasya viswam sura nara khaga go bhogi gandharva dhaityai,  
Chitram ram ramyathe tham thribhuvana vapusham vishnumeesam namami

I bow before that God, Vishnu  
Who is the lord of three worlds,  
Who has earth as his feet,  
Who has air as his soul,  
Who has sky as his belly,  
Who has moon and sun as eyes,  
Who has the four directions as ears,  
Who has the land of gods as head,  
Who has fire as his mouth,  
Who has sea as his stomach,  
And in whose belly play and enjoy,  
Gods, men birds, animals,  
Serpent men, Gandharvas and Asuras.

Tribuvana Isham Namami

Vishwarupa Ishvara

### Sloka - 3

Santhakaram Bujaga sayanam Padmanabham suresam,  
Viswadharam Gagana sadrusam Megha varnam shubangam  
Lakshmi kantham kamala nayanam Yogi hrid dyana gamyam  
Vande vishnum bava bhayaharam sava lokaika nadham

I bow before the God Vishnu,  
Who is personification of peace,  
Who sleeps on his folded arms,  
Who has a lotus on his belly,  
Who is the God of gods,  
Who is the basis of earth,  
Who is similar to the sky,  
Who is of the colour of the cloud,  
Who has beautiful limbs,  
Who is the consort of Lakshmi,  
Who has lotus like eyes,  
Who is seen by saints through thought,  
Who kills all worries and fears,  
And who is the lord of all the worlds.

Eka Rupa Ishvara

## Lecture 358 :

### Arjuna's Question :

- Saguna Vishwaroopa Upasaka or Nirguna Brahman Upasaka is better.
- Chapter 11 – introduces Saguna Brahman Upasaka instructed in 55 Verse Mat Karmakrut...

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः।  
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ११.५५ ॥

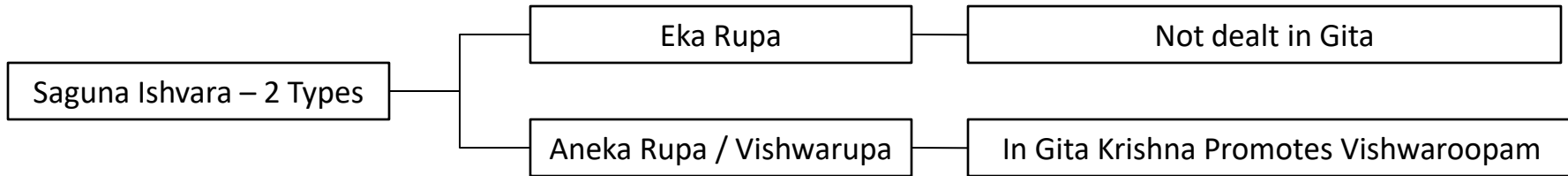
**He who does actions for Me, who looks upon Me as the Supreme, who is devoted to Me, who is free from attachment, who bears enmity (hatred) towards none, he comes to Me, O Pandava. [Chapter 11 – Verse 55]**

- Upasana is integral part of Karma Yogi. Practice Karma – Upasana Samuchhaya.
- Nirguna Brahma Upasakas / Akshara Brahman / Nirguna Brahman.
- Sravanam + Mananam + Ninidhyasanam = Jnana Yogi.

a) Evam – As in verse 55.

### b) Yukta :

- With focused attention not mechanical.
- Committed way of life.
- Jingyasu Baktas – don't use Bagawan for Sakama purpose – body – Physical needs. Anananya Charanaha...



### c) Tvam :

- Vishwaroopa Bakta – All pervading. Not Kutti Krishna.

#### d) Paryupasate :

- Dhyayanti – Meditate upon along with Karma Yoga.
- Upasana does not exist exclusively.
- Exclusive Karma exists.
- Upasana exists along with Panchamaha Yagya.

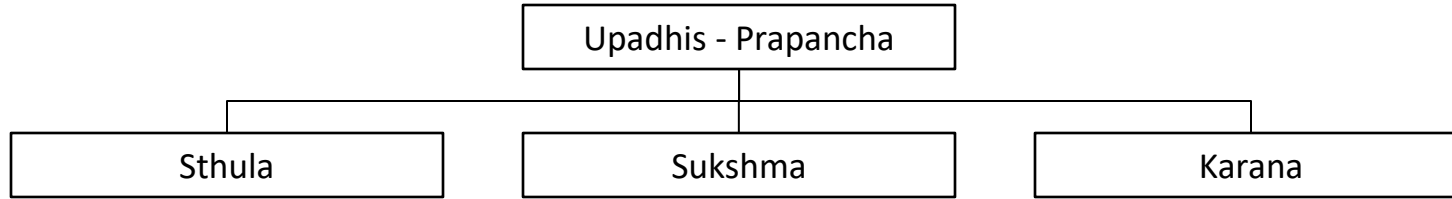
Bahu Vachanam	Eka Vachanam
Paryupasate	Parupasate

- AAP – Dhatu.
- 1<sup>st</sup> Line – Karma Yoga – Grahasta Ashrama
- 2<sup>nd</sup> Line – Jnana Yoga – Sanyasa Ashrama.

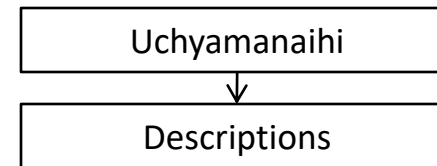
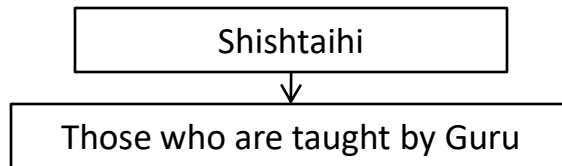
Tyakta Sarveshana	
Tyakta	Renouncing
Putra	Son
Vitha	Wealth
Loka	Worlds (Punar Janma)
Eshana	Desire

- Kahola and Shariraka Brahmanam – Brihardanyaka Upanishad.
- Sarva Eshanaihi – Tyaktva – Giving up. Karmas meant for fulfillment of desires.
- Giving up Veidika Karmas because. 3 Desires Given up / dropped.
- Sanyasa Ashrama required only to give up Veidika Karmas.
- **Aksharam Upasate** : Yata Viseshitam Brahman – Brahman as described in Chapter 7 Para Prakriti, Chapter 9 – Jagat Karanam and Chapter – 12 - 3<sup>rd</sup> Verse.

- Avyakta – Indriya Agocharam not available for sense organs perception.
- Nirasta Upadhitvat.
- Because Pure Brahman is free from all 3 Upadhis.



- Karanam = Instrument of perception / knowledge.
- Vyaktam = What is available for instruments of knowledge.
- Anj-Datu-7<sup>th</sup> conjugation.
- Anjehe – Tat Karmakatvat.
- Being available for sense perception.
- Anakti – Anjanti – Vyaktam Uchyate
- Aksharam – Tat Viparitam.
- This Aksharam is opposed to that not available for sense perception – Vyakta Upasitvat.
- Nirguna Brahman has several extra ordinary features.



### Mundaka Upanishad : Aksharam Definition : 1 – 1 - 6

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादं ।  
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥६॥

yat tad adreśyam, agrāhyam, agotram, avarṇam,  
acakṣuḥ-śrotram tad apāṇi-padam,  
nityam vibhum sarva-gataṁ susūkṣmaṁ tad avyayam  
yad bhūta-yonim paripaśyanti dhīrāḥ.



स होवाच, एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति,  
अस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽवाय्व-  
नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमघागमनोऽतेजस्क -  
मप्राणममुखममात्रमनन्तरमबाह्याम्, न तदश्नाति किंचन,  
न तदश्नाति कश्चन ॥ ८ ॥

He said : O Gargi, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, nonluminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [3 – 8 – 8]

sa hovācāitadvai  
tadakṣara.a gārgi brāhmaṇā abhivadanty  
asthūlamanaṇv  
ahrasvamadīrgham  
alohitamasneham  
acchāyamatamo  
avāyvanākāśam  
asaṅgam  
acakṣuṣkam  
aśrotram  
avāg  
amano  
atejaskam  
apraṇam  
amukham  
amātram  
anantaram  
abāhyam  
na tadaśnāti kiṃ cana  
na tadaśnāti kaścana

### Gita : Verse 3 – Chapter 12

ये त्वक्षरमनिर्देश्यं अव्यक्तं पर्युपासते।  
सर्वत्रगमचिन्त्यञ्च कूटस्थं अचलन्ध्रुवम् ॥ १२.३ ॥

Those who worship the Imperishable, the Indefinable, the Unmanifest, the Omnipresent, the Unthinkable, the Unchangeable, the Immovable and the Eternal.... [Chapter 3 – Verse 12]

- Unobjectible Brahman some meditate unmeditable.

### How to Meditate on Unmeditable?

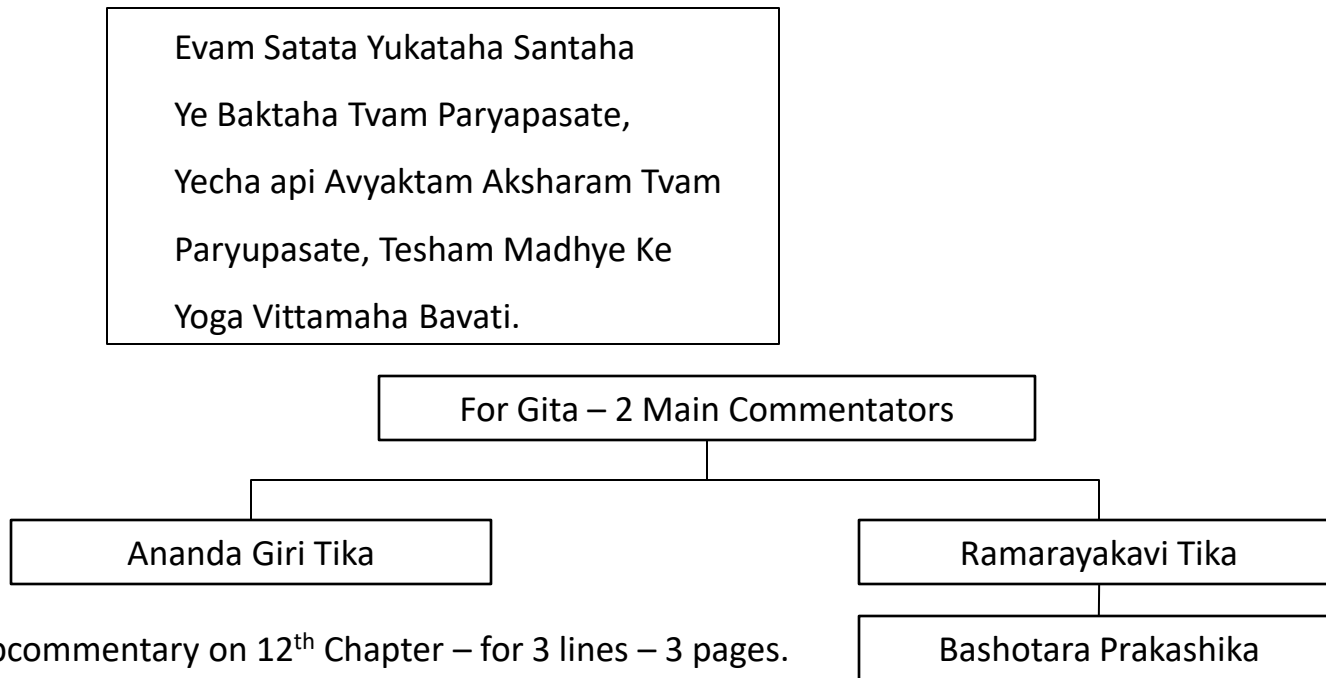
#### Only One way :

- Meditate as the Meditator.
- Akshara Brahman – Not object of Meditation. It is I – Myself.
- Abheda dhyanam Te Kurvanti Te Paryupasate → Bahu Vachanam.

## Who is Superior?

- Saguna or Nirguna Upasaka.
- Vishwaroopa Upasaka or Akshara Upasaka?
- Tesham Madhye – Nirdharane Sashti Among them, 2 groups of People....
- Ke Yoga Vittamaha – Yoga Vitha Dhyana Karta – Upasaka.
- Tamaha – Superior? – Atishayana? Superior Meditators?

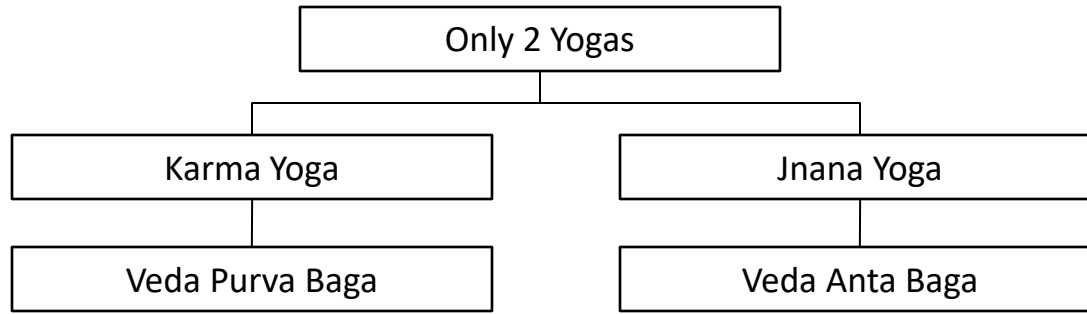
## Anvayah :



## Misconception :

## Bakti Yoga :

- 3<sup>rd</sup> Yoga – other than Karma Yoga and Jnana Yoga.
- Ramarai Kavi – Refutes misconception. No separate yoga called Bakti Yoga.



- Krishna Clarifies in 3<sup>rd</sup> Chapter.

श्रीभगवानुवाच

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मया नघ।  
ज्ञानयोगेन साङ्ख्यानं कर्मयोगेन योगिनाम्॥ ३.३ ॥

The Blessed Lord Said : In this world there is a twofold path, as I said before, O sinless one ; the path of knowledge of the Sankhyans and the path of action of the Yogins. [Chapter 3 – Verse 3]

**Why 12<sup>th</sup> Chapter titled Bakti Yoga then?**

**Answer :**

**1<sup>st</sup> Argument :**

- Every chapter titled one Yoga – 18 Yogas?
- I am following Vishada yoga – Chapter – 1.
- I am following Deiva Asuri Sampat Yoga – Chapter 16
- Yoga – Not Sadhana at all.
- Yoga = Topic / Vishaya / Subject matter.

**2<sup>nd</sup> Argument :**

- Bakti Yoga – topic / Vishaya Common to both Karma Yoga and Jnana Yoga.

### 3<sup>rd</sup> Argument :

- 1<sup>st</sup> Verse – Saguna + Nirguna Upasaka.
- Mat Karma Krutu, Matparamaha – Verse 55 – Chapter 11 and 1<sup>st</sup> Sloka of chapter 12 Evam Satata Yuktaye.
- Saguna Upasaka meant Karma Krutu = Bakta = Karma Yogi only.
- Evam Satata Yuktaye – Baktam Doesn't refer to any separate Bakta following Bakti Yoga – Because Bakti yoga doesn't exist.
- Bakta who follows Karma Yoga / Vishwaroopa Upasaka.
- 1<sup>st</sup> line deals with Baktas, Not who follow separate Bakti yoga but Karma Yogis who have included Vishwaroopa Upasaka... It is Manasa Karma Only.

### 2<sup>nd</sup> Line :

- Yechap – Skshara – Upasate
- Aksaram Upasakas / Jnana Yogis.
- **Question** : Regarding Upasaka Karma Yogis and Jnana Yogis – No question of Bakti Yogis – No 3<sup>rd</sup> / 4<sup>th</sup> Raja Yoga – Bakti Yoga. Only 2 Yogas.

अर्जुन उवाच

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।  
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ ३.१ ॥

Arjuna Said : If it be thought by you that knowledge is superior to action, O Janardana, why then, do You, O Kesava, engage me in this terrible action? [Chapter 3 – Verse 1]

- There Karma Yoga, Jnana Yoga – Here Saguna Upasaka + Akshara Nirguna Upasaka.
- There & here also Ajunas question is wrong you can make comparative study only if there is choice.
- Between Karma Yoga / Jnana Yoga – No choice.
- Between Saguna Upasana / Nirguna Upasana – No choice.

- Krishna doesn't humiliate student. Saguna Upasakas great and Superior independently not in comparison. They are superior to Artha and Artharthi Baktas in their Sraddha.
- Nirguna Upasakas will attain Moksha Separate category.
- Akshara Upasakas not in race at all.
- Nirguna Upasakas who are Sanyasis who have right vision and understanding of Ishvara. Saguna Upasana is required for all beginners, Stepping stone to Nirguna Upasana.
- As this is required by all, it is Superior.

## Chapter 12 – Verse 2 :

श्रीभगवानुवाच

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते।  
श्रद्धया परयोपेताः ते मे युक्ततमा मताः ॥ १२.२ ॥

The Blessed Lord said : Those who, fixing their mind on Me, worship Me, ever steadfast and endowed with supreme faith, these, in my opinion, are the best in Yoga.

- Saguna Upasakas Great because :

### a) Paraya Pethaha :

- They have more Sradha compared to Artha and Artharthis Sradha.

### b) Nitya Yuktaha :

- Ever committed to Karma Yoga, Sangavarjitah = Nishkama Karmani Prakurtaha.
- Practice of Karma Upasana Samuchhaya is great compared to Eka, Sakama Upasakas, Kevala Karmis, Never compared to Nirguna Upasakas.
- They are Yukta Tamaha – Separate category.

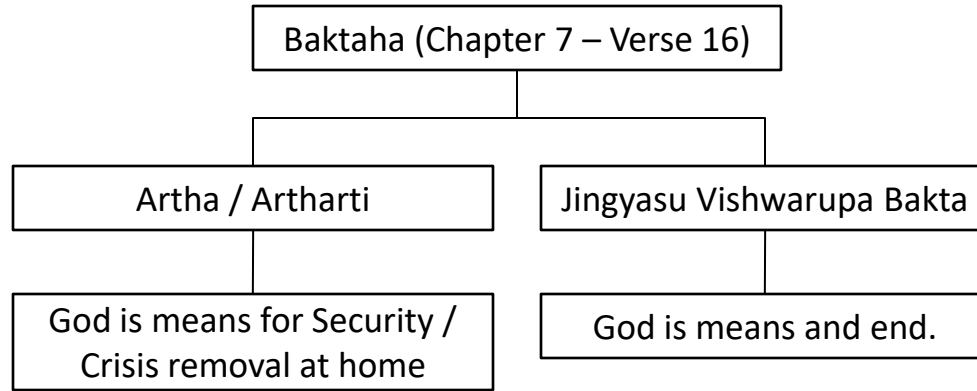
### Bashyam :

- Krishna is Glorifying Karma Yogis and Upasakas independently, keeping Aside Jnana Yogi.

### a) Aaveshya :

- Samadaya = focussed mind Manaha.
- Manaha = Dvitiya Vibakti – Object of Samadhaya.

## b) Eh Baktaha : - Santaha



चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन।  
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ ७.१६ ॥

Four kinds of virtuous men worship Me, O Arjuna, the dissatisfied, the seeker of (systematised) knowledge, the seeker of wealth and the wise, O Best among the Bharatas.

[Chapter 7 – Verse 16]

- Mama Sarva yogeshwara Adhishwaram – God of Gods.

## Svetastvara Upanishad :

तमीश्वराणां परमं महेश्वरं  
तं देवतानां परमं च दैवतम् ।  
पतिं पतीनां परमं परस्ताद् -  
विदाम देवं भुवनेशमीड्यम् ॥ ७ ॥

*tam īśvarāṇāṃ paramaṃ maheśvaraṃ  
taṃ devatānāṃ paramaṃ ca daivataṃ /  
patiṃ patīnāṃ paramaṃ parastād  
vidāma devaṃ bhuvaneśam īdyam // 6.7 //*

**May we realize Him - the transcendent and adorable master of the universe - who is the supreme lord over all the Lords, the supreme God above all the gods, and the supreme ruler over all the rulers. [6 – 7]**

- Isvaras description done brilliantly.
- Paramam Maheshwaram – Sarvagyanam omniscient.
- Timira Drishti – obstructed Vision / with confusion.
- Vimukta Timira Drishti Ishvara Bakta is – Free from all confusions caused by diseases like Raaga / Dvesha Kleshas.
- One free from confusion has clear knowledge – such Ishvara Bakta is Nitya Yukta = Satata Yuktaya.
- Upasakas follow Pancha Maha Yagna.

- Karma Yoga said in Verse 55 – Chapter - 11 Mat Karma Krutu...

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः।  
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ११.५५ ॥

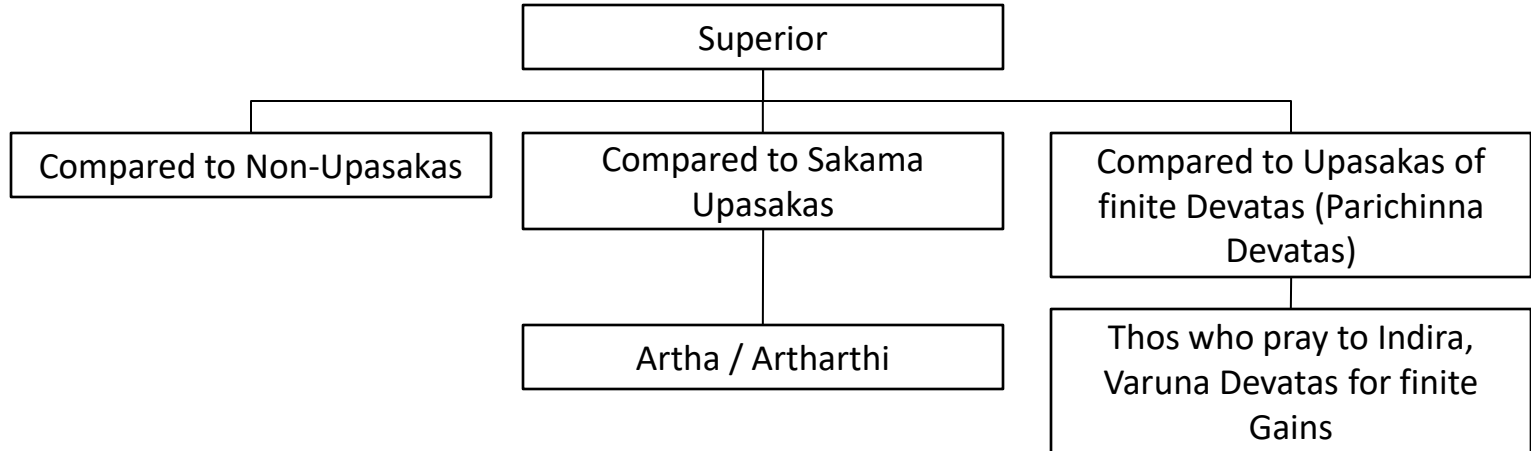
He who does actions for Me, who looks upon Me as the Supreme, who is devoted to Me, who is free from attachment, who bears enmity (hatred) towards none, he comes to Me, O Pandava. [Chapter 11 – Verse 550]

### c) Sraddha ya Parayaha :

- With Sraddha in validity of Sadhana, not Moksha.
- Karma Upasana Samuchaya will not give Moksha but Jnana Yogyata Prapti Preparation for Jnana Yoga.

### d) Yukta Tamaha – Great Yogis.

### e) Mattah – According to me are great yogis without comparing to Nirguna Upasakas.



- Te me Yukta Tamaha.
- They are superior Baktas in their own right. Without comparison to Nirguna Upasakas.
- Why Superior?



**f) Nitya Yuktatvat – Yukta Tamaha :**

- Continuously thinking of Lord – not spasmodically – now and then or every Saturday / not Shivarathri day Bakta.
- Nairantreyinihi – Heart to heart – Atma Vam Girijamati.
- Nitya Yukta = Nirantreyena – continuously Hetu Garba Viseshanam.
- Matchitta Matpranaha Tushyanticha Ramanticha – because of me in their heart and their heart in me.
- Day in / out, Lord Centred Dream, Ataha Yuktam. Because of their commitment and focus.
- Not Spasmodic Baktas – comes on occasions, comes + goes, therefore superior.

**Anvaya :**

Nitya Yuktaha Paraya Sradhaha  
Upetaya (Santaha), Manaha  
Mayi Aveshya e mam Upasate  
Te me Yukta Tamaha Mata

## Chapter 12 – Verse 3 :

ये त्वक्षरमनिर्देश्यं अव्यक्तं पर्युपासते।  
सर्वत्रगमचिन्त्यञ्च कूटस्थं अचलन्ध्रुवम् ॥ १२.३ ॥

Those who worship the Imperishable, the Indefinable, the  
Unmanifest, the Omnipresent, the Unthinkable, the  
Unchangeable, the Immovable and the Eternal....

### Introduction to Verse 3 :

- Our tendency in comparison always to say one is superior.
- Shankara asks question – Are Sakama Upasakas not Superior?
- Never say not superior.
- Allowed to say Saguna Superior.
- Not allowed to say Nirguna inferior. Nirguna Upasakas Glory – They are not in comparative list. They are not Sadhakas – But Siddhas. Not Baktas – but Bagawan.
- Siddhas – Not travellers.

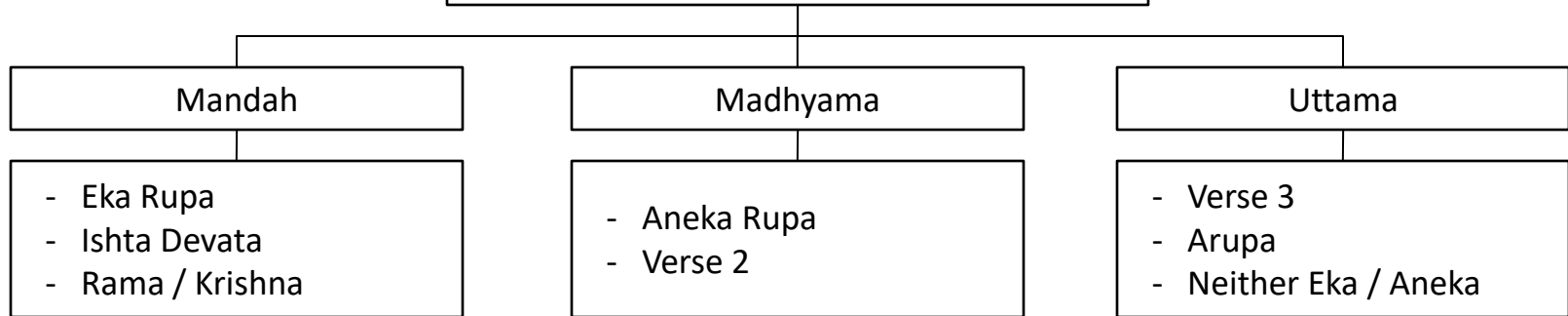
### Verse 3 :

#### What is Aksharam Brahman ?

1) Anirdeshyam	2) Avyaktam
3) Sarvatragam	4) Achintyam
5) Kootastam	6) Achalam
7) Dhruvam	

- This is a Brahma Lakshana Sloka .
- Definition of Brahman – Akshara Upasakas meditate on Akshara Brahman as above 7 points.

## Shastra Describes Ishvara as per Adhikari



- 1) Anirdeshyam – Vak Agocharam – indescribable by speech.
- 2) Avyaktam – Indriya Agocharam – Unobjectifiable by Sense Organs.

Sukshma

- 3) Achintyam = Mana Agocharam – Unobjectifiable by mind.

1 + 2 + 3 = Aprameyam

- 4) Sarvagam – All pervading
- 5) Kootastam – Changeless
- 6) Achalam – Motionless
- 7) Dhruvam – Eternal, Nityam.

### Mundak Upanishad – Chapter 1 – Verse 5

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादं ।  
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥६॥

yat tad adreśyam, agrāhyam, agotram, avarṇam,  
acakṣuḥ-śrotraṁ tad apāṇi-padam,  
nityam vibhum sarva-gataṁ susūkṣmaṁ tad avyayam  
yad bhūta-yonim paripaśyanti dhīrāḥ.

That which is unperceivable, ungraspable, without origin, colourless, without eyes and ears or hands and feet, - that which is eternal (yet) of manifold expressions, all-pervading extremely subtle and undecaying, the source of all creation, - the wise behold everywhere. [Chapter 1 – Verse 5]

- Not available for word – not an object.
- Not available for sense Organs, mind.

### How can you Meditate?

- Not as object of Meditation.
- Meditate as subject of Meditation “Meditator”
- Ninidhyasanam = Meditation on Meditator.
- I am Aksharam – Imperishable, Nirdeshyam, Achintyam.
- Kutastam iti Upasate.
- Some rare meditate on such meditation. Glory of these meditators in Verse 4.

### Bashyam :

#### a) Etu :

- These rare people who have gone through Karma Yoga, Eka, Aneka Rupa Upasana, Sravanam, Mananam.

#### b) Aksharam – Imperishable.

श्रीभगवानुवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।  
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ८.३ ॥

Brahman is Imperishable, the Supreme ; His essential nature is called Self-knowledge, the creative force that causes beings to spring forth into manifestation is called “work.”. [Chapter 8 – Verse 3]

#### c) Anirdeshyam = Na Nirdeshyam Shakyate.

- That which can’t be described by words.

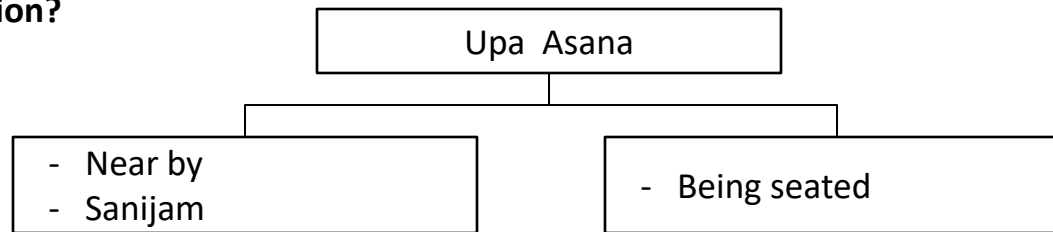
#### d) Avyaktat :

- Na Kena Api Pramane.
- Never objectified, illumined by Pramana's – Sense organs.
- Avyaktat Vat Anirdeshyam.
- Because it is not available for any Pramana Anirdeshyam – Not available for words.
- Words used to describe Experience.
- Brahman never experiencable – therefore words not available.
- Avyaktat = Ashabdagocharam = Anirdeshyam.

e) Paryupasate – Connected to “Ye” Akshara Upasaka = Ninidhyasa Kartaraha.

- Pari Samantat Upasate whole heartedly meditating, Without distraction, meditating upon.

#### What is Meditation?



- Being seated nearby is Upasana.

#### What is object of Meditation? Upasyam.

- Upasyam Upa Asanam = Upasanam.
- Being seated near object of Meditation / Lord / Rama / Krishna / Upasana Devata is Upasana.
- Physically sit Anywhere.
- Mentally sit near Upasya Devata.
- Mental proximity to Upasya Devata is Upasana.

- Mental proximity achieved only in one way – Entertaining thought regarding object.
- I am near Badrinath, when I entertain thought of Badrinath, Samipa Asanam.
- Vrittaya Vishayi Karanam eva Upasana, objectifying through thought alone is Upasanam.
- 1<sup>st</sup> : In Upasanam Proximity.
- Then Mental Proximity
- Objectification through thoughts
- Object prescribed by Shastra.
- In case of Brahman, objectification not possible. Its called subjectification.

Yogic Meditation	Vedantic Meditation
<ul style="list-style-type: none"> <li>- Aims at elimination of thoughts</li> <li>- Chitta Vritti “Nirodha”</li> <li>- Nirodha = Stopping of thoughts</li> </ul>	<ul style="list-style-type: none"> <li>- Nirodha here taken as Direction of thoughts</li> </ul>
<b>Saguna Upasana</b> <ul style="list-style-type: none"> <li>- Gives Drishta Phalam</li> <li>- Can give concentration</li> </ul>	<b>Nirguna Upasana</b> <ul style="list-style-type: none"> <li>- Here Aham Brahma Asmi thoughts</li> <li>- Gives Adrishta Phalam.</li> </ul>

- Objectification = Vishayi Karanam – Saguna Upasana.
- Nirguna Upasana = Subjectify.
- Sameepyam Upagamyam. Bring object of meditation – close to you. Saguna Ishvara comes Near you.
- In Nirguna Upasana, it is so close that Upasya Devata becomes myself.
- Entertain one Vritti = Dharana.
- Entertain broken flow of Vritti = Dhyanam (Real Vaikunta Narayana + Home – Jeevatma Narayana Mixed up.)
- Unbroken flow of Vritti = Samadhi.

- Taila Dharavatu – like flow of oil.
- Pour from one container to another. Thicker liquid, not water – water will break even.

### Upadesa Saram : Verse 7

*Aajya dhaarayaa srotasaa samam  
Sarala chintanam viralatah param*

*Like an unbroken flow of oil or a stream of water;  
continuous meditation is better than that which is  
interrupted. [Verse 7]*

- Every thought similar to previous thought. Therefore Samana Pratyaya.
- Similar thoughts – Unbroken by Dissimilar thoughts.
- Sajatiya Praty Pravaaha = Upasana
- Dheerga Kalam for long time.
- Yadu Asanam – Remaining in this mental state.

Tatu Upasaka Achakshate

Mental posture more important than Physical posture.

- Physical posture not primary content of Meditation but does influence mental posture.
- Worrying about family not Upasana.

### Lecture 360 : Introduction :

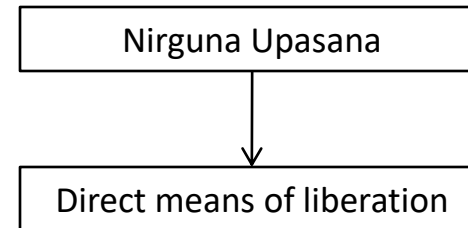
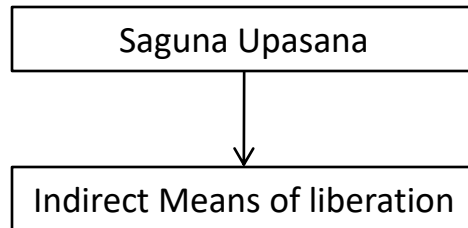
- 12<sup>th</sup> Chapter – Arjunas question.
- Is Nirguna Upasana Superior or Saguna Upasana Superior?
- Is Vishwaroopa Upasana Superior or Nirguna Upasana Superior?
- Nirguna called Akshara Upasana.
- Ninidhyasanam Kartavyam. Jivatma / Paramatma Aikyam Karta.
- Gone through Sravanam + Mananam for decades.

## Journey :

- Saguna Upasanam → Sravanam → Mananam → Nirguna Upasanam.
- Decades Gap required – Assumed here.
- Nirguna not in competition / Race.
- No comparison. Why?
- Nirguna Upasaka – Not Sadhaka or Bakta – has become one with the recognised - Aham Brahma Asmi Bagawan.

## Shankara :

- Comparison only among similars - 2 Musicians / Dancers / Cricketers.
- Can't compare musician and cricketer.
- Comparison between Saman Jati possible.



- Can't compare indirect and direct means.
- 2 indirect and 2 direct can compare.
- Karma Yoga / Jnana Yoga both indirect means.
- Saguna – Eka / Vishwaroopa can compare.



**Verse 3 + 4 :**

- Glory of Akshara Upasaka.
- Grammatically both one verse.

**What is Aksharam Brahman Lakshanam?**

1. Anirdeshyam
2. Avyaktam
3. Sarvagamam
4. Achintyam
5. Kootastam
6. Achalam
7. Druvam.

**Madhusudhana Saraswati :**

- Aksharam is Nirvisesham, Nirgunam Brahman with 7 descriptions.

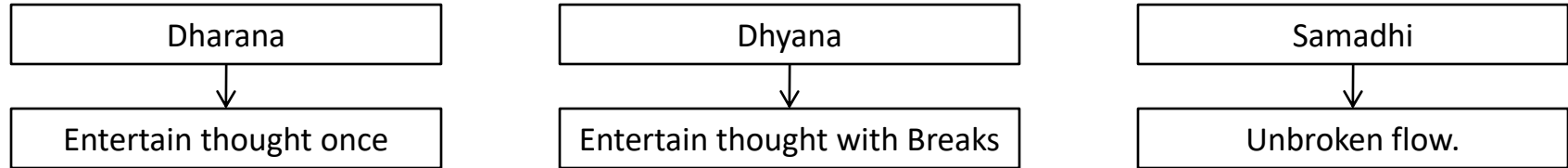
**Definition of Upasana :**

- Being present mentally in proximity of Upasya Devata.
- Manaha Upa Asanam.

**How to Accomplish Mental Proximity?**

- Not by travelling and sitting.
- Not pluck mind and send to that place.
- Mental proximity by developing thought about object / Thinking of that....

- Kailash / Badrinath / Rama / Krishna – Sajatiya Saguna Devata – Vritti Pravaha = Upasanam.
- For Nirguna Devata Brahma vritti Pravahaha = Nirguna Devata Upasanam.
- Aham Nityo / Shuddo / Sarvagatam / Achintyam Asmi.



- Samadi Abyasa Rupa Ninidhyasanam is Akshara Upasanam.

#### **a) Sarvatragam – Vyomavatu Vyapi:**

- All pervading like space.

#### **b) Achintyam :**

- Inconceivable, Unobjectifiable, indefinable, unthinkable.

#### **Why you can't think of Brahman?**

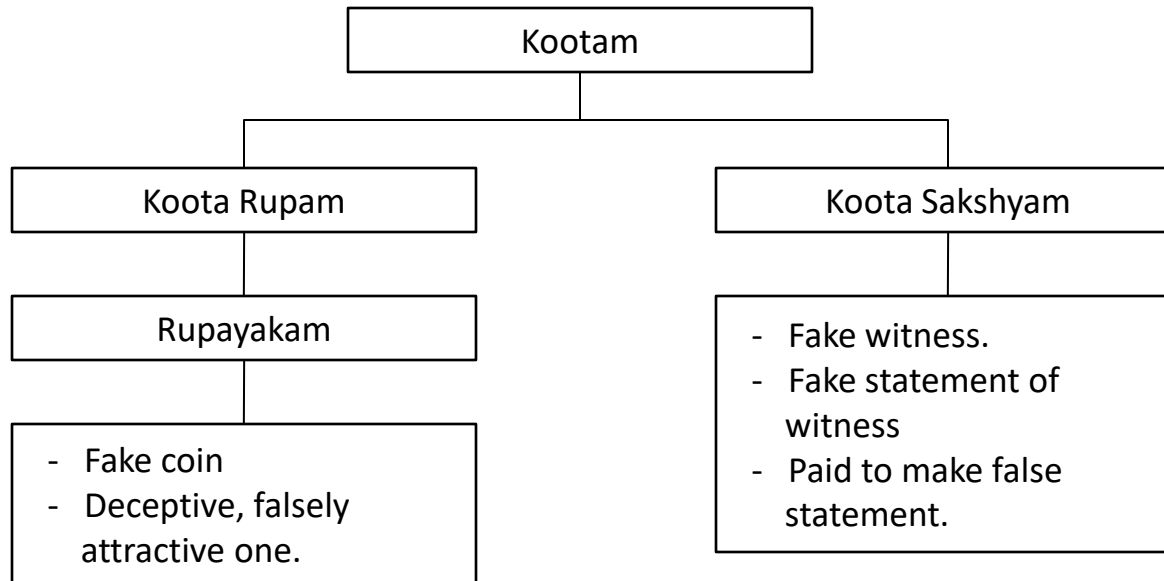
- Because it is never an object of sense organs. Indriya Agocharam.
- Pramanam Abivyaktate iti Avyaktam.
- If object, can register in mind, then can Visualise.
- Photo of Ishta Devata – can Visualise.
- No Photo of Brahman – Om not Brahman.
- Yatu hi Karana Agocharam.
- Not Visualised by Indriyas.
- What you collect 1<sup>st</sup> mentally – Recollect Brahman is opposite of collectibles. Aksharam Achintyam Bavati

### c) Kootastam :

- Koota + Tha
- Koota has 2 meanings.

#### Meaning One :

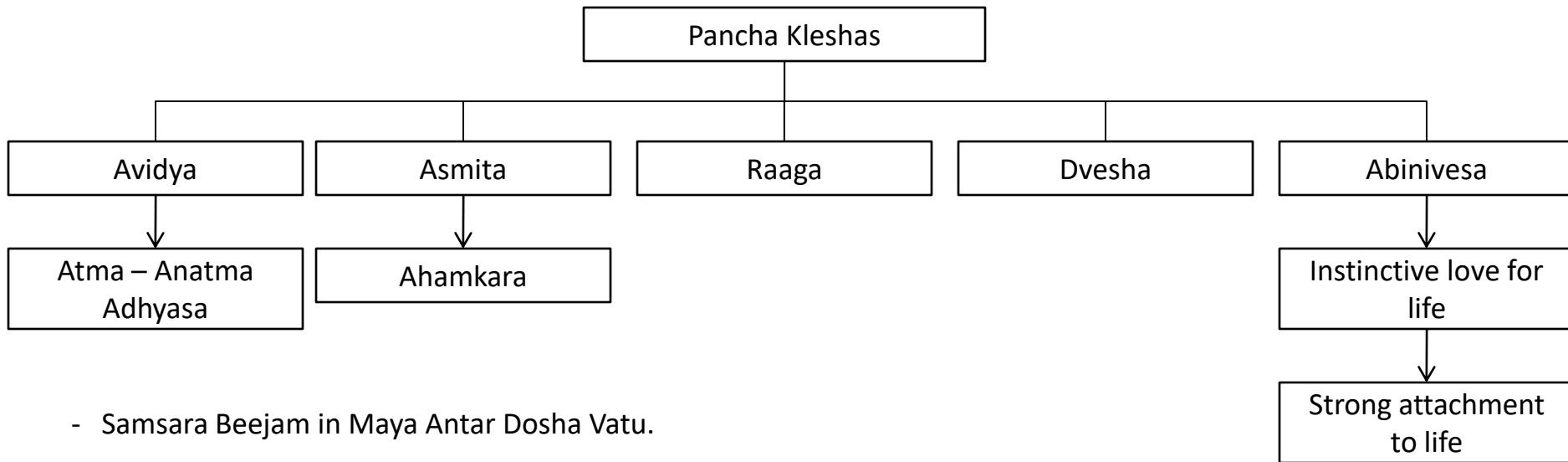
- Deceptive / fake object – Fake 500 Rs / Diamond / appears Real / Attractive – but you go to enjoy – harmful.
- Deceptively Beautiful, really harmful.
- Drishyam Gunam, externally worthy, good.
- Antar Dosham , inside harmful
- Ripened mangoes – Artificially ripened by Gas.
- Kootam = Vastu – Popular Expression.



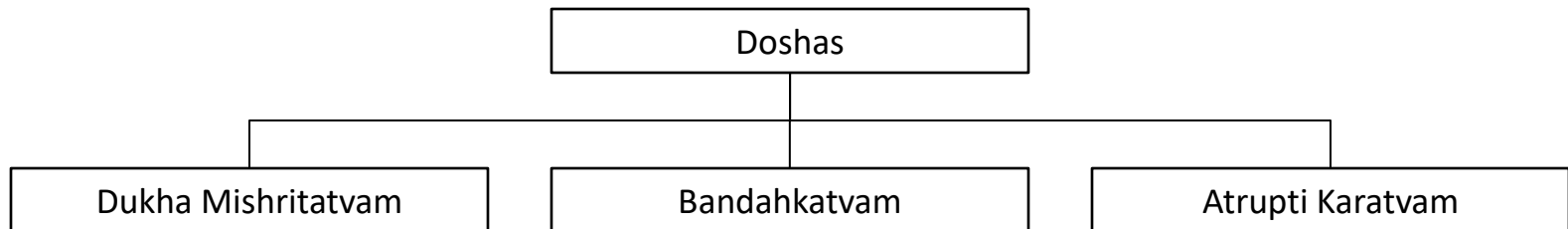
- In Vedanta = Maya = Kootam = Koota Unreal entity, Seemingly existent, not really existent.

## Why Maya is Koota?

- Aneka Samsara Beejam.
- Sad for many Samsara problems.
- Avidyadi Aneka Samsara.



- Samsara Beejam in Maya Antar Dosha Vatu.
- Extremely beautiful in form of Sparsha, Rupa.
- Entire universe – Maya only. Attractive but full of Doshas.



- Antar Doshavat – In terms of Possessions.
- Names of Maya – Avyakrutam, Moola Vidya, Prakrti, Shakti.

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।  
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

*māyām tu prakṛtiṁ vidyān māyinaṁ tu mahēśvaraṁ /  
tasyāvayavabhūtais tu vyāptaṁ sarvaṁ idaṁ jagat // 4.10 //*

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

**Smriti : Gita:**

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।  
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ ७.१४ ॥

Verily, this divine illusion of Mine, made up of Gunas (caused by the qualities) is difficult to cross over ; those who take refuge in Me alone, come to cross over this illusion. [Chapter 7 – Verse 14]

- Seduction / attractive / Harmful – Maya = Kootam.

**d) Kootasta :**

- Tasmin Koota Sthitham.
- In Maya, world Brahman is present. Therefore Brahman is called Kootastam - present in Maya.

**How is Brahman Present?**

- As witness, observer of Maya, Adhyaksha Sakshi Conciousness principle.
- In the entire Maya and world.
- Brahman is present in form of Existence also. Shankara Says : Conciousness is Sakshi.
- Maya is – World is. Isness is Brahman.

## Dakshinamurthy Stotram : Verse 3

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते  
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।  
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ३ ॥

Yasya-Eva Sphurannam Sada[a-A]atmakam-Asat-Kalpa-Arthakam Bhaasate  
Saakssaat-Tat-Tvam-Asi-Iti Veda-Vacasaa Yo Bodhayaty-Aashritaan |  
Yat-Saakssaat-Karannaad-Bhaven-Na Punaraavrttir-Bhavaam-Bho-Nidhau  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||3||

He, by whose light the (unreal) universe appears real, teaches the truth of brahman to those who want to know the Atman through the vedic statement tattvamasi (thou art That) and He Who puts an end to the samsaric cycle - to that DakShinamurti, who is embodied in the auspicious Guru, I offer my profound salutations. [Verse 3]

- Therefore Brahman is called Kootastam. That Brahman which lends existence to Maya and world.

### 2<sup>nd</sup> Meaning :

- Kootastam remains Unshaken
- Kootaha = Rashi = Heap of Grain / Wheat / Stones.
- 1<sup>st</sup> meaning : Deceptive thing is Koota.
- When heaped together, can't push + carry. Nonmoving, non-changing.
- Rashihi eva Sthitham.
- Brahman = Changeless, motionless like Koota – heap of stones.
- Because it remains like Rashi. Therefore Achala, doesn't move. Rashi eva stitativat Achalam.

### e) Dhruvam = Nityam :

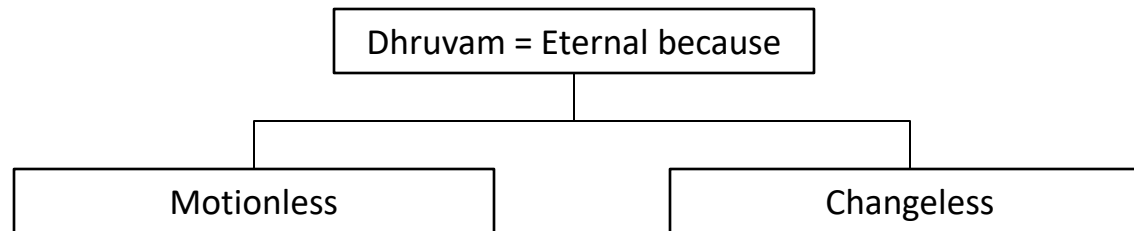
- Yasmatu Achalam, Tasmatu Dhruvam.
- Brahman is motionless, therefore eternal.
- What is logic?

- What is finite can move from one place to another.
- Whatever is motionless has to be infinite.
- Earth moving, mountain moving.

- Anything motionless = infinite.

Anything infinite = Nityam.

- Achalatvat – Nityam.
- Madhusudhana Saraswati Takes Achalam as Nirvikaram, changeless.



**Anvayam :**

Anyetu Anirdeshyam, Avyaktam  
 Sarvatragam, Achintyam, Kootastam,  
 Achalam, Dhruvam cha Aksharam Paryupasate

- Anye = Subject of Paryupasate
- Others – Object of Anye.

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयाः।  
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ १२.४ ॥

Having restrained all the senses, even-minded everywhere, rejoicing ever in the welfare of all beings – verily they also come unto Me.

**Gist :**

- Akshara Upasaka have gone through 4 stages :

1) Karma Yoga

2) Upasana Yoga

3) Sravanam

4) Mananam

- One Decade for each, 40 years of preparation. From Kamya Karma to Nishkama Karma and Pancha Maha Yagya.

**a) Sarvatra Sama Buddhaya = Karma Yoga.**

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ।  
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ २.३८ ॥

Having made pleasure and pain, gain and loss, victory and defeat, the same, you engage in battle for the sake of battle ; thus you shall win and nor incur sin. [Chapter 2 – Verse 38]

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु।  
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १३.१० ॥

Non-attachment ; non-identification of Self with son, wife, home and the rest ; and constant even-mindedness on the attainment of the desirable and the undesirable..... [Chapter 13 – Verse 10]

**b) Sanniyendrath Gramam = Upasana Yoga :**

- Able to withdraw group of 11 sense organs at will from family problems / preoccupations.
- Jnananidriyam – 5
- Karneindriyam – 5
- Antahkaranam – Mind – 1
- In Upasana and in Vedanta class come out of family problems.
- When I close eyes – No family problem should come. Comes by Decade of Practice / Training mind.



## Gita Chapter 5 – Verse 27 & 28 :

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः।  
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ ५.२७ ॥

Shutting out (all external contacts and fixing the gaze (as though) between the eye-brows, equalising the outgoing and incoming breath moving within the nostrils..... [Chapter 5 – Verse 27]

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः।  
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ ५.२८ ॥

With senses, mind and intellect (ever) controlled, having liberation as his Supreme Goal, free from desire, fear and anger – the sage is verily liberated for ever. [Chapter 5 – Verse 28]

- In Train – Buy ticket for one but family of 5 travel.
- After 40 years, Ninidhyasanam comes by effortless Nishta.

### c) Sarva buta hite Rataha :

- Being well wisher of Humanity.
- Refers to values – Amanitvam etc.
- While following Karma Yoga + Upasana Yoga, moral values are a must.
- Spiritual person must be person of Character, Vedanta alone will not work.

### d) Te Prapnuvanti Ma Meva :

- If person practices Nirguna Upasana, they are one with me. Don't compare them with Dvaita Baktas.

### Bashyam :

#### a) Sanniyamya :

- Samyak Niyamya.
- Totally withholding / withdrawing.

**b) Niryamya :**

- Samritya – Withdrawing.

**c) Indriyam Graham :**

- Indriya Samudayam, group of all 11 sense organs.

**d) Sarvatra :**

- Sarvasmin Kale.
- All the time.

**e) Samabudhaya :**

- Those who have calm mind all the time, enjoy relaxed mind all the time. Not only in meditation.
- Trying to have calm mind in Meditation wont work. Mind should be generally calm. Enjoy calm mind by Practicing Karma Yoga.
- Painful experiences = Ishvara Prasada No resistance.
- I am willing to go through my own Karma Phalam which comes through wife, daughter....
- I am responsible person means taking responsibility of Karma and accepting law of Karma.
- Wife giving problem because of my own karma. Accept it. Take responsibility. Go through suffering.
- Ishta Anishta Prapti.
- When pleasure and pain come, Sam buddhaya, Te Evam Vidha – those with calm mind will certainly attain me.

**Lecture 361****Verse 4 :**

- Arjuna wanted to find out whether Nirguna / or Saguna Upasaka is Superior?
- Comparison not proper. Nirguna away from all comparison.

## **What happens to Nirguna Upasakas?**

- Ninidhyasanam - Karta... gone through Sravanam + Mananam and understood Aham Brahman Asmi.
- Ninidhyasanam – to Remove Jiva Bava....
- Jiva Bava Durbala Karanam.
- Brahma Bava Prabali Karanam.
- Do not worry for new experience / Moksha.
- Removal of habitual Jiva Bava is Moksha.
- Maintain Sadhana Chatustaya Sampatti as is life long project + Values.

### **a) Deiva Sampat – indicated by Sarva buta hite rata....**

- Sama Buddaya.

### **b) Te Yeyam Vidaha**

- Such Akshara Upasakas and Nindhidyasakas Attain God.
- They alone attain Moksha. (Not Svarga – No Brahma Loka – Shukla Gathi involved).

### **c) Te maam prapnuvanti eva....**

- Will certainly attain me. No doubt.
- Jnani will attain Bhagawan. Bhagawan need not give promise.
- Anuvada = Repetition of already known act.

## **What is content of Jnanam?**

### **Jnani :**

- Bagawan not object to be reached by me. Whether I will reach? Obstacles?
- Bagawan not different from me!.

- I am not different from Bagawan.
- Question of reaching Bagawan not involved. This is meditation of Ninidhyasana Karta.
- Reaching / Not reaching will contradict teaching.

#### **d) Jnani Tu Atmeiva me Matam :**

#### **7<sup>th</sup> Chapter : Gita**

- Jnani and Bagawan one and same.

#### **Jnani never asks :**

- Will I get Videha Mukti or be reborn – Jnani – claims – I am Nitya Mukta. Jeevan Mukti / Videha Mukti not relevant.
- No promise required.
- These Jnanis, who are one with Bagawan, one with Nature of Bagawan, who are Bagawan... whether they are superior or inferior Sadhakas – question will not arise... do not come under Sadaka category.
- Have become one with Sadhyam. Therefore Siddah – don't compare them with others.
- Don't say Vishwa Rupa Upasakas – greater or Nirguna Upasanas greater.

#### **Anvaya :**

<p>Sarvatra Sama Buddhaya,          Sarva Buta hite Rataha,          Indriya Gramam Sanni Yamyam...          Ye Aksharam Upasate.          Te mam eva pranuvanti...</p>
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- **In 3<sup>rd</sup> Sloka** : “Ye” in Moolam, incorporated here.

क्लेशोऽधिकतरस्तेषां अव्यक्तासक्तचेतसाम्।  
अव्यक्ताहि गतिर्दुःखं देहवद्विरवाप्यते ॥ १२.५ ॥

Greater is their trouble whose minds are set on the  
'Unmanifest'; for the goal, the 'Unmanifest,' is  
very hard for the embodied to reach.

**Warning for Akshara Upasakas :**

- Akshara Upasana, Ninidhyasanam difficult. Strengthening Brahma bava is possible only when Jiva Bava is weakened.
- Jiva Bava because of 2 powerful notions – Aham + Mamakara in Pancha Anatma.
- Mamakara in 3 Anatma : Profession / possession / family.... Objects of mamakara...
- Ahamkara's object is Body and mind.
- 3 Mamakaras – Sthanam
- 2 Ahamkara – Sthanam
- 5 – Anatmas has Several problems always.
- Samsari = Looks at himself as Pancha Anatmas. Some “Korai” in 5 Anatmas Always.
- Always look at myself as one of these 5 Samsaris. I look through these 5.
- To claim nitya mukta these 5 should be kept aside.
- Kleshaha Adikataha... difficult to cross over. Here Avyaktam = Atma.
- Those who meditate on Atma, for them dropping Pancha Anatma Abimana is difficult.
- If without dropping Abinama, one part says I am Ananda Svarupa, another part asks you – are you Ananda Svarupa?

- Mind enumerates problems of one of Pancha Anatmas. Mind Bombards problems.

### **Conclusion :**

- Mind says I am Samsari not Mukta.

### **Say :**

- I am not Samsari inspite of problems. Anatma will have problems.
- I am Mukta, because I am not Anatma. I have no relationship with Anatma.
- Asangoham = Anatma Vilakshanatvam.
- Ninidhyasanam – will become Samsari meditation!!
- Triangular format will always be there.

### **Example :**

- In Circus, while practicing, know that net below, nothing to worry!
- During Ninidhyasanam – Net is triangular format. Rise high in Binary format.

### **Corollary :**

- 1) In Comparison to Saguna Upasakas.
- 2) Saguna also has difficulty.
  - Have to detach from family, Dhan, Man, Tan,.
  - Can keep Deha Abimana but Deha Anya Abimana to be dropped.
  - Needs Mama tyaga only – Bakta Stands separate from Bagawan.
  - Nirguna Upasaka Requires
    - Aham + Mama Tyaga.
    - My Body + Mind hand over to Bagawan.

- We start seeing whether Ishvara is handling it well or not – Gift watch + see whether being used.
- Gift Body + Mind. Then, Na me moha, Raga... Chidananda Rupa.
- **Matkarma Pradhanam** : Refers to Saguna Upasaka of Chapter 11 – Verse 55 .

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः।  
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव॥ ११.५५ ॥

He who does actions for Me, who looks upon Me as the Supreme, who is devoted to Me, who is free from attachment, who bears enmity (hatred) towards none, he comes to Me, O Pandava. [Chapter 11 – Verse 55]

- Matkarmakrut... talks of Saguna Vishwarupa Upasakas who are practicing Karma Yoga and Vishwarupa

Upasana, Samuchhaya Karta also have difficulty. Not claim my wife... and handover to Bagawan.

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः।  
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान्॥ १६.१२ ॥

Bound by a hundred ties of hope, given to lust and anger, they do strive to obtain, by unlawful means, hoards of wealth for sensual enjoyments. [Chapter 16 – Verse 12]

- Family attachment = Asura Guna
- Difficulty much more.
- Akshara Nirguna Upasakas alone have right understanding – don't say – I am disturbed – That statement is final obstacle.
- Will handle mind.... Moksha closer. Asaktam = Committed.
- In meditation, mind committed to Avyakta, Nirguna Atma.
- Use mind as instrument. Look at Atma and claim, I am free inspite of problems.
- Avyaktam in Verse 3 = Brahman / Atma.
- Aksharam, Avyaktam can be used for Maya also.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च।  
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १५.१६ ॥

- Akshara Purusha = Maya
- Here Akshara Purusha = Brahman

Two Purushas are there in this world, the Perishable and the Imperishable. All beings are the Perishable and the Kutastha is called the Imperishable. [Chapter 15 – Verse 16]

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे।  
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसञ्ज्ञके ॥ ८.१८ ॥

- Avyakta = Maya.

From the unmanifested all the manifested proceed at the coming of the “Day” ; at the coming of “Night” they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

### Home Work :

- Check where Akshara / Avyaktam in Gita is Satyam, Mithya....

a) Avyakta = Maya here.

b) Hi = Yasmat, because goal of Nirguna Atma can be attained only with difficulty.

c) Avapyathe – Attained.

d) Understanding Nirguna Brahman easier, claiming Nirgunam – difficult as it requires Pancha Abimana Tyaga – 5 fold attachments – Dropping Anger & desire difficult.

- “Also their mind is attached to the unmanifest” so their toil is harder. Therefore moksha is difficult.

### e) Deha Adbirvapyate :

- Dehi Abimani Vasthihi – those who have strong attachment towards Body mind complex, family, position, profession... Moksha is difficult.



- Avapyate – Aaha...
- Sadhana Chatushtaya Sampatti Tough and Vairagyam – Detachment difficult.
- In Aparoksha Anubuti, Vairagyam = Yataiva Kaka Vishtayam...
- Remove crows dropping nobody thinks when to remove.
- Want to remove immediately.
- As much detachment for Kaka Vishta so much detachment should be there for Anatma because Anatma is a problem if you have attachment.

f) Aaha... = Means Vairagya is difficult. Therefore Moksha is difficult.

- It is not in competition with Saguna Ishvara Dhyanam Mentioned in 3, 4, 5.
- Life style conduct of Akshara Upasaka talked from Verse 13 – 20.

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च।  
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १२.१३ ॥

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain, and forgiving.... [Chapter 12 – Verse 13]

- Competition / Comparison in Verses 6 – 12.

**Anvaya :**

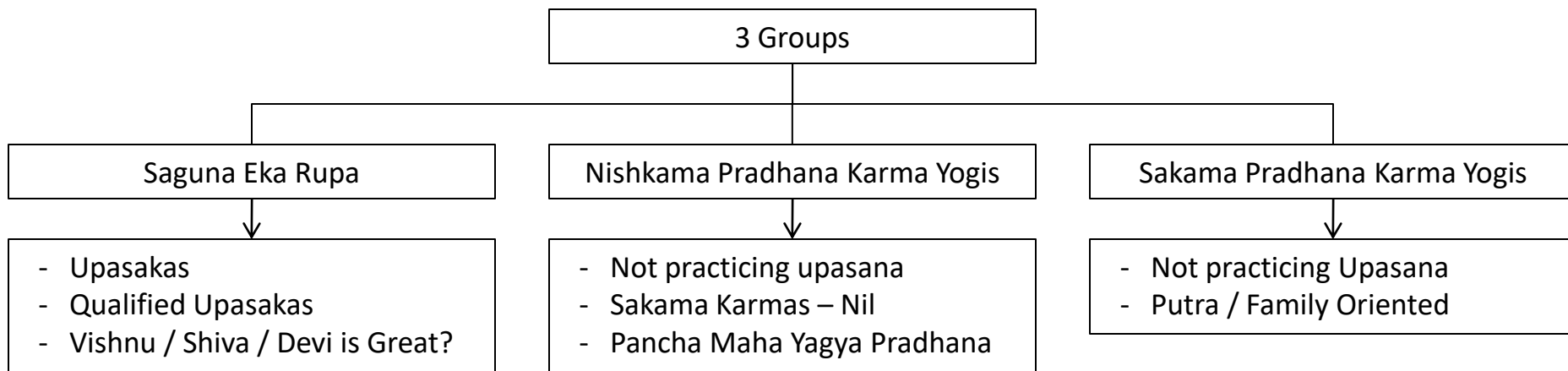
Avyakta Chetanam Tesham Heshaha  
Adhika Taraha Bavati  
Dehadvadbihi Avyakta Gatihi  
Dukham hi Avapyate.

## Chapter 12 – Verse 6 :

ये तु सर्वाणि कर्माणि मयि सन्न्यस्य मत्परः।  
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ १२.६ ॥

But those who worship Me, renouncing all actions in Me, regarding Me as the Supreme Goal, meditating on Me with single-minded devotion (Yoga)....

- Saguna vishwaroopa Upasakas Greatest in comparison to 3 other Groups of Upasakas.



- Nirguna Upasakas, “Ninidhyasanam” Kartas, excluded.
- Saguna Vishwaroopa Upasakas – Great – because they have handed Anatma - Body, mind, family, profession, possessions to the Lord.
- Everything seen as Bagawan.
- Ups + Downs.
- Putra, Putri come with their own Prarabda.
- Yad Yad Bavyam, Bavati, Karmanu Rupam.

## Sthane Rishikeshe.. Meditation.

अर्जुन उवाच

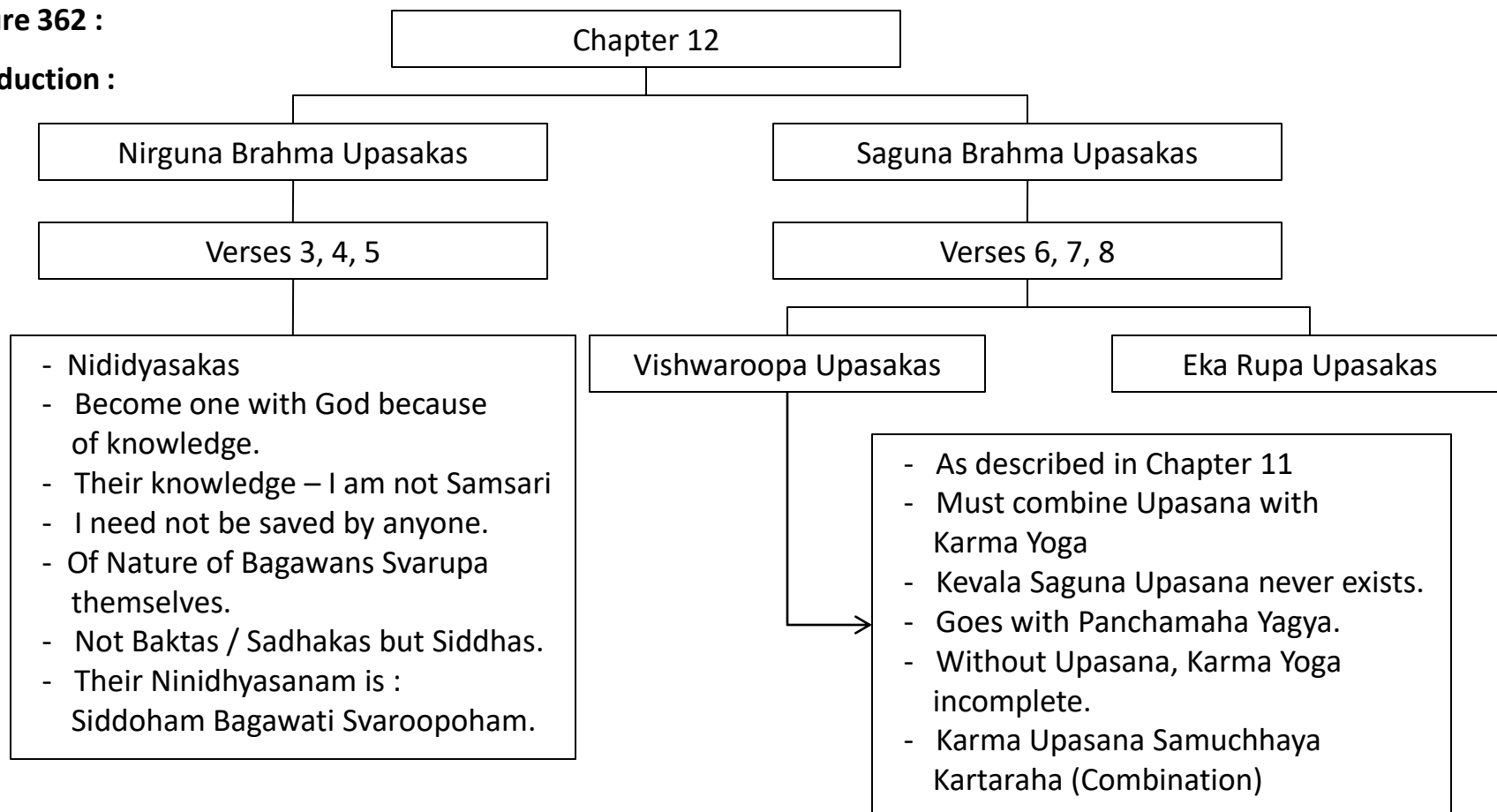
स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च।  
रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसङ्घाः॥ ११.३६ ॥

It is but meet, O Hrsikesa (Krsna), that the world delights and rejoices in Thy praise; Raksasa-s fly in fear to all quarters, and all hosts of Siddha-s bow to Thee. [Chapter 11 – Verse 36]

- (Swami Dayananda) Everything Ok – Sthane – No complaint.
- 90% Samsara gone.
- Therefore Vishwaroopa Upasaka Greatest.

### Lecture 362 :

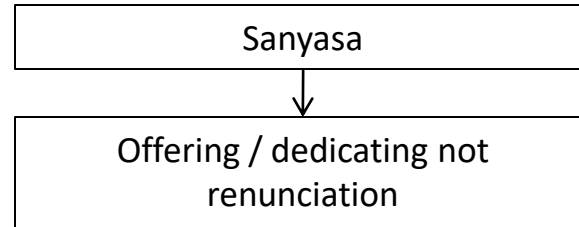
#### Introduction :



## Verse 6 :

- What is Salient feature of Karma Yogi (Kyi)?
- Do Pancha Maha Yagya, Integral part.

a)



## b) Sarvakarmani :

- Does not Kamyas / Prayaschitta / Nishidha / But Nitya Naimitta Karmas.
- Vihita Karma Rupani.

## c) Mayi :

- Feet of Lord.
- Worship Ishta Devata – Rama, Krishna.

## d) Matparah Santataha :

- Don't use karma for family benefit but for spiritual benefit only. Ishvara Aikyam only.
- Vighraha Vakyam = Aham eva eshante Matparaha.
- Paraha = Ultimate Goal of life – Moksha not Artha, Artharti Baktas. But Jingyasu Baktas.

## e) Ananyena Yogena :

- Object of Meditation – Upasya Devata = Vishwaroop Devata.
- Ananya = Kevala, Pure Yoga, Pure meditation.

**f) Yogena :**

- Samadhinam with focus / Concentration / Convergence / One pointedness.
- Drop involuntarily thoughts which are world centric, family centric, and get instantaneous absorption with Vishwaroopa Ishvara called Samadhi.

**g) Mam Dhyantantaha :**

- Meditate on me undistractedly / unwaveringly worship me through meditation.

**Anvaya :**

Ye matparahatu, Mayi Sarvani Karmani  
Sanyasya Ananan yena yogena eva  
mam Dhyantana Santaha, Upasate,  
Tesham Samudartha Aham Bavami

तेषामहं समुद्धर्ता मृत्युसंसारसागरात्।  
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ १२.७ ॥

For them, whose minds are set on Me, verily I become, ere-long, O Partha, the Saviour, (to save them) out of the ocean of finite experiences; the Samsara.

- Karma Sahita Vishwarupa Upasakas.
- What s benefit of Karma Yoga + Vishwaroopa Upasana?
- Surrendered to Lord totally.
- My responsibility to take care of them and give moksha.
- Nirguna Brahman Upasakas – wont ask for Moksha – Why?
- Their meditation is – I am already Mukta.
- Bagawan need not promise Moksha.
- Vishwaroopa Upasanas are Ajnanis – Aham Brahman Asmi Jnanam is not there. Therefore Samsaris.
- Content of this Sloka : Bagawans promise to give Moksha.

**How will he liberate?**

**1<sup>st</sup> Method :**

- By converting Saguna Upasakas to Nirguna Upasaka. How will he convert?
- By giving Jnanam of Nirguna Brahman
- By providing desire + opportunity.

**2<sup>nd</sup> Method :**

- **Krama Mukti** : On death, successful. Upasakas reach Brahma loka, get Nirguna Brahman Jnanam.
- Bagawan takes Moksha Contract package.
- Length of time deends on degree of Sadhana Chatushtaya Sampatti... important sloka - Bagawans promise.

**Bashyam :**

**a) Tesham – Madupasanaka Eka Paranam :**

- For such people committed to only Vishwaroopa Upasakas, primary project in life...

**b) Aham :**

- Ishvara – I – Lord – Omnipotent, capable of doing anything, will lift.

**c) Samuddartha :**

- I am uplifter, rescuer, Saviour.

**d) Kutaha :**

- From where does Bagawan lift?
- Submerged deep in.

**e) Mrityu Samsara Sagarth :**

- From ocean of Samsara with problem of Mrityu – infected with mortality.
- Mrityu in Vedanta = Samsara Alongwith Agyanam (Ignorance).
- Bagawan uplifts from ignorance, then upliftment permanent.
- Karma Dharaya Samasa.
- Aitaraye Bashyam – 1<sup>st</sup> chapter – 1<sup>st</sup> section

Samsara

Ocean

- Depth / Vast / Crocodiles / waves / whirlpools.

**Here : Durvktaratvat**

- Ocean can't be crossed independently, Karma + Upasana will not help.

## Mundaka Upanishad :

प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।  
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥७॥

plavā hy ete adr̥dhā yajña-rūpā aṣṭādaśoktam avaram yeṣu karmā,  
etac chreyo ye'bhinandanti mūḍhāḥ jarā-mṛtyuṁ te punar evāpiyanti.

Frail indeed is the raft of an eighteen fold yajna, in which these inferior works are mentioned. Those ignorant persons who praise these as the supreme good, get old age and death again and again. [1 – 2 – 7]

- Karma – Jnana boat – Time varies with individual. Ishvara Kripa / Guru Kripa / Shastra Kripa will help only if Bakta co-operates and thinks. I can get Moksha.
- Confidence varies with individual.
- Nachirat = Before long....
- Kim Tarhi? - Then what? Kshipram eva – Sooner than later – Eh Partha – Arjuna... Why do I rescue?
- Baktas have Surrendered.

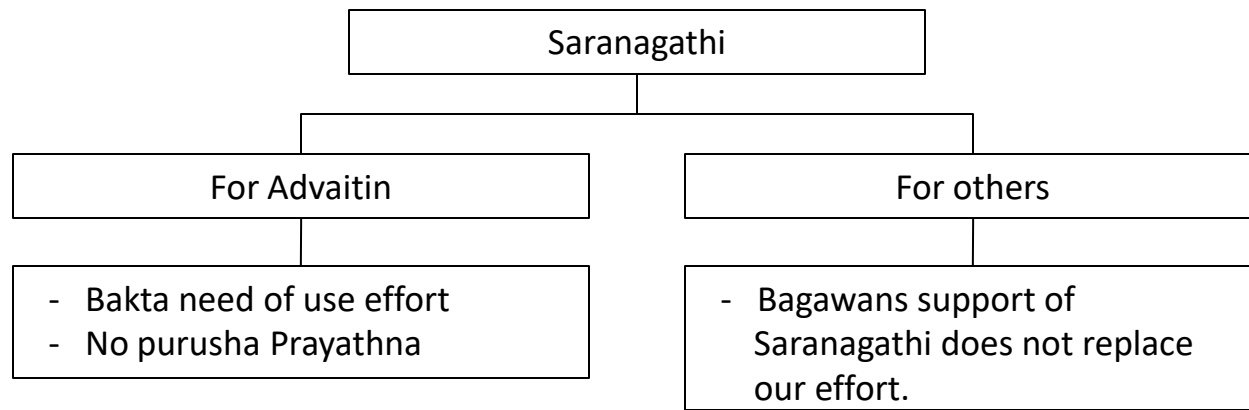
### f) Mayi Avesha Chetasam :

- Description of Bakta – Mayi = Vishwaroopa Ishvara Meditate on.

### g) Aveshitam = Samhitam

- Praveshitam - Mind is fixed strongly upon Vishwaroopa Ishvara.
- Hold feet of Lord – Saranagathi, Surrender totally.
- For them I will be saviour.





**Anvaya :**

Hey Partha, Aham mei  
Aveshita Chetasam Tesham  
Mrityu Samsara Sagarat  
Nachirat Samuddartha Bavami

## Chapter 12 – Verse 8 :

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय।  
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ १२.८ ॥

Fix your mind on Me only, place your intellect in Me ;  
then, (thereafter) you shall, no doubt, live in Me  
alone.

- Because I take responsibility of saving human from Samsara, may you become Vishwaroopa Upasaka. Become Nirguna Upasaka – Sravanam / Mananam / Ninidhyasanam – 1<sup>st</sup> option – Sadhyo Mukti.
- Gain Jnanam here – now and get Mukti.
- Best option for Uttama Adhikari is Advaita Jnanam.

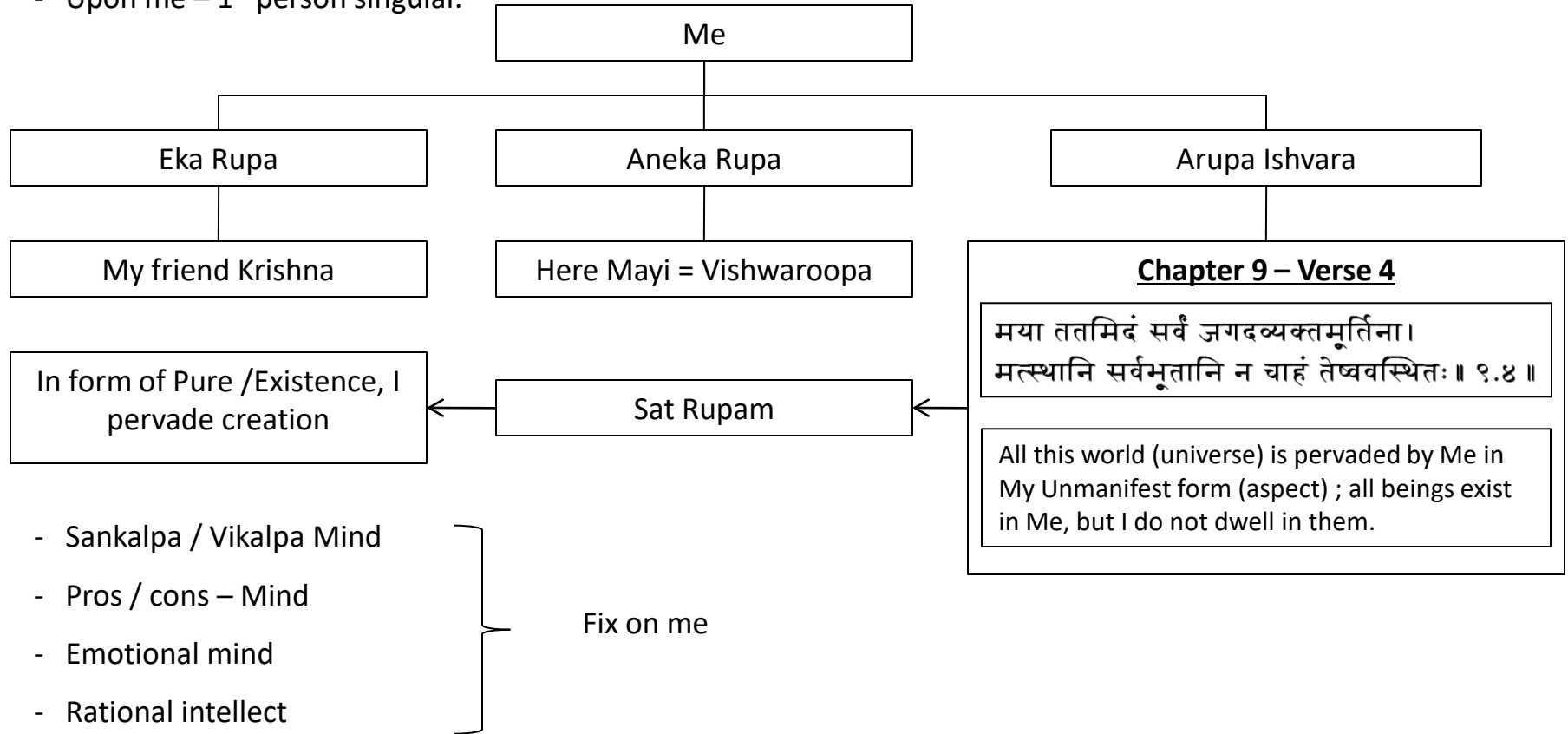
### 2<sup>nd</sup> Option :

- Become Vishwaroopa Upasaka with Karma Yoga – Samuchhaya Sadhaka. For Madhyama Adhikari. Visishta Advaita Upasanam.
- Vishwaroopa Darsanam = Vishta Advaitam. Incomplete.
- Travel from Visishta Advaitam to Advaitam.
- 3 Slokas – Visishta Advaita Slokas.
- Fix mind on me & meditate on me.
- Be in me all the time – Will get Krama Mukti.
- Atha Urdvam = Anantaram.
- I give guarantee of Krama Mukti.

**Bashyam :**

**a) Mei eva :**

- Upon me – 1<sup>st</sup> person singular.



- Many want emotional bonding with another person. Have Ishta Devata to Scold as Tyagaraja.
- Have Emotional bonding like gopis did – Manasaha Adhanam.

**b) Aadvasa :**

- May you fix – Sthapaya and have emotional bonding.
- With Jnanam, after knowledge of Paramartika level, Bonding can continue at Vyavaharika level. Doesn't displace Eka Rupa Bakti.

- Advaita Bakti doesn't displace Eka rupa Bakti, or Vishwaroopa Bakti.
- He will never do it like Samsari.
- He will enjoy Gratitude not cry like Samsari. Buddhi must know what is God.

**c) Mayi Buddhim Nivesaya :**

- May your intellect be placed on Ishvara.

**Buddhi Definition :**

- Adhyarasayam Kurvati.
- That which does conviction – convincing knowledge, firm knowledge.
- Emotional devotion should be backed by understanding of what is Ishvara. Is Ishvara Pratibhasika? Projection of mind? Vyavaharikam? Paramartikam?
- Vyavaharika Ishvara not accepted by Sankhya.
- Sankhya doesn't accept Ishvara other than Jiva + Jagat.

**Vedanta :**

- Accepts Jiva, Jagat, Ishvara separately as Vyavaharika Satyam.
- We pray to Lord but problems not solved. Visit temples. Ask – is Ishvara there or not?
- Mere emotional bonding will always shake our faith in God.
- Sufferings shake our faith. It should not be mere blind emotional faith.
- Faith should be backed with scriptural study. For faith to be strong, it should be with knowledge.
- Buddhi Api Aadhasva.
- Fix emotional bond with understanding of Ishvara in the intellect.

## Lecture 363 :

Nirguna Upasakas	Saguna Upasakas
3, 4, 5	6, 7, 8

- If not ready for Advaita Jnanam, come down to Vishwarupa Upasana.

### a) Mei eva mana Adasva :

- Let Emotional mind admire Vishwaroopa Ishvara. Initially admire Ishta Devataas by reading Puranic stories.
- Rama / Krishna / Shiva Leelas... then admiration of everything in creation.
- Admire Ishvara in all seasons – Rain – Hot sun, flower....

### b) Mei Buddhim Niveshaya :

- Understanding : World is Ishvara because Ishvara is Upadana Karanam of Jagat. Most Unique feature of Vedanta, & in Hinduism.
- In other philosophies, Ishvara is Kevala Nimitta Karanam.
- Since Ishvara is Upadana Karanam, Ishvara is Jagat because Karyam = Upadana Karana Yoho Abhedat.
- That cognitive appreciation must be there.
- This is Buddhi Niveshanam.
- If 2 things are practiced.... Vishwaroopa Upasana also should be separate distinct Sadhana.

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम्।  
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ८.५ ॥

And whosoever, leaving the body, goes forth remembering  
Me alone, at the time of his death, he attains My being;  
there is no doubt about this. [Chapter 8 – Verse 5]

- Vishwaroopa upasanam for mokshartham as Nishkama Vishwaroopa upasana.

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च।  
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥ ८.७ ॥

Therefore, at all times, remember Me, and fight, with mind and intellect fixed (or absorbed) in Me ; you shall doubtless come to Me alone. [Chapter 8 – Verse 7]

- At all times, Remember me and fight with mind + intellect fixed on me, you will come to me alone.

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन्।  
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ ८.१३ ॥

Uttering the one-syllabled “OM” – the (symbol of) Brahman – and remembering Me, he who departs, leaving the body, attains the Supreme Goal. [Chapter 8 – Verse 13]

- Uttering Om.... He attains the supreme.
- If Vishwaroopa Ishvara is practiced through out life what will happen to him after Maranam?

### c) Nivasashyasi Mei eva :

- Nischaya eka mayi nivasa karishyasi. You will merge into me, abide in me, reside in me, Bagawan Says.
- Adhara – Adheya Dvaitam will be there.

### Madatmaka :

- Abide in me as one with myself.

### How oneness happens?

- Vishwarupa Ishvara Upasaka is Ajnani. Jnani with reference to Saguna Ishvara.
- Ajnani with reference to Nirguna Brahman. Never gets Moksha Directly.

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम्।  
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ ८.२४ ॥

Fire, light, day-time, the bright fortnight, the six months of  
the northern solstice ; following this path, men who  
know Brahman go to Brahman. [Chapter 8 – Verse 24]

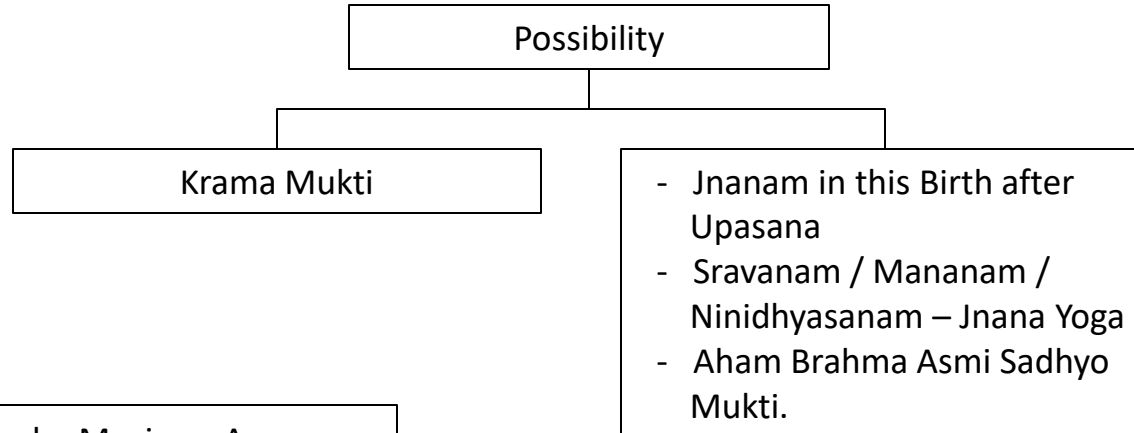
- Go to Brahma loka... through Shukla Gathi... one class enough... get Aham Brahman Asmi Jnanam.
- Get Aham Brahman Asmi Jnanam. Get Krama Mukti – Aikyam Prapyasi.

### How do you know this?

- Shastra Pramanena – Author – Bagawan.

### d) Na Samshayaha :

- Atra na Kartavyaha don't entertain doubt.



### e) Oordvam :

- Thereafter.

### Anvaya :

Tvam Manaha Mayi eva Apsva  
Tvam Buddhim Mayi Nivasahya  
Ataha Oordvam Tvam Mayi eva  
Niva Sishyasi Samshayaha Na Asti

## Chapter 12 – Verse 9 :

अथचित्तं समाधातुं न शक्नोषि मयि स्थिरम्।  
अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय॥ १२.९ ॥

If you are unable to fix your mind steadily upon Me,  
then by the 'Yoga-of constant-practice,' seek to  
reach Me, O Dhananjaya.

- One step down : - Eka Rupa Upasaka.
- Select one Ishta Devata. Read Puranic stories related to Ishta Devata and do Upasana.
- Devatas are characters in Puranas.
- Keep Ishta Devata Bond – as Primary Bond keep worldly Bonds loose. Other Bonds Broken... Meera, Tyagaraja....
- Here Ishta Devata Upasana called Abyasa Yoga.

**Bashyam :**

**Bharatiar Song : Veedu ponaal Yenna?**

- We loose because of Bodys Prarabda. Smile of Muruga I have in my mind.
- With that smile I can confront anything at all times...
- Arunagirinathar....
- If I have your feets Ornaments... can face anything... Requires Training.

**a) Atha evam : Thereafter....**

- If you are not able to practice Vishwaroopa Upasana as in Chapter 11 – in which Arjuna had fear.

**b) Chittam Samudhatum :**



Mind Sthapaneyum - fix



### c) Sthiram :

- Achalam, continuously.

### d) Na Shaknoshi – Chet :

- If you can't practice.

### e) Abhyasa Yogena : Technical

- Chittasya Ekasmin Alambane”
- Mind must be in one finite object. Shiva Linga / Shaligram / flame in which god is invoked or pratima....  
Shudha Sphatikam, Rivers....
- Alambana = In Beautiful Attractive form can imagine totality... come to Micro from Macro.
- Mind should be withdrawn from worldly relationships – Snapped temporarily during Upasana.
- Sarva Sanga Parityagam Kritva only eka Sanga – Rama / Krishna Devi
- Strongly hold on to Eka Rupa Sanga.
- Mind holds to Ishta Devata for 2 minutes and Runs to world – Punaha Punaha....
- Abyasa = Repetition.
- Mind will go out... you pull it back.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम्।  
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ ६.२६ ॥

From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it, and bring it back to be under the control of the Self alone. [Chapter 6 – Verse 26]

## Definition of Abhyasa :

- Tat purvakaha yoga – Samadhana
- Here Yoga = By repeated practice. In end mind is absorbed - :Samadhanam” – absorption.

Abhyasa	Yoga
<ul style="list-style-type: none"><li>- Mind goes + comes</li></ul>	<ul style="list-style-type: none"><li>- Mind does not go</li><li>- Remains in Ishta Devata</li><li>- No more gets distracted</li></ul>

- Practice Ishta Devata Upasana for several years.....
- Previously Rama in Temple, Puja room, Located Rama....
- Vithala Vithala.... Kodanda pani Rama.
- See Rama in every plant / animal and who is disturbing you.
- don't hate them....

## Rudram :

- Everything - Tenanam Pathaye Namaha.
- Sarva Rama Mayam Jagat = Vishwaroopam Upasanam
- Disturbances + Dvesha will come.
- Samatvam should increase.
- FIR – Reduction = Indication of Vishwaroopam Bhakti.
- May you desire / seek Vishwaroopam Dhyanam.

#### **f) Ichha Aaptum, mama seek to attain me**

- Don't be satisfied with Eka Rupa Upasana, fanatically attached to eka rupa and unable to accommodate other deities.
- Will not worship any other deity other than Vishnu, means there are others.
- Bakti shouldn't contract mind but expand it.
- Religion Narrows mind.

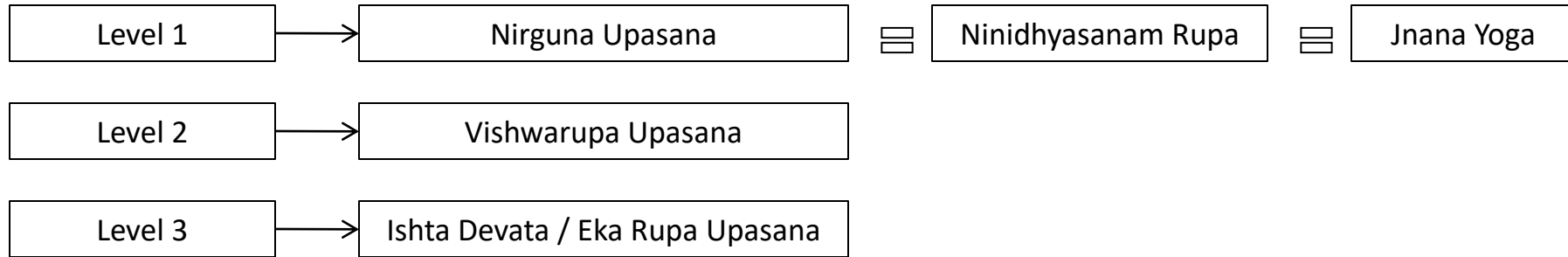
#### **Anvaya :**

Eh Dhananjaya, Ata Mayi  
Chittam Sthiram Samadatum,  
Tvam Na Saknoshi, Tataha Abyasa  
Yogena mam Aaptum Tvam Khha –  
Vishwarupa Dhyanam.

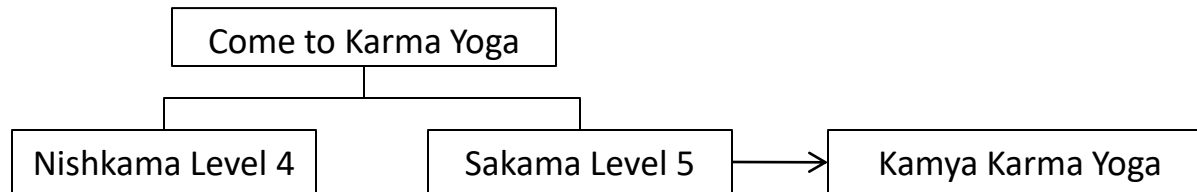
## Chapter 12 – Verse 10 :

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव।  
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १२.१० ॥

If you are unable even to practise Abhyasa-Yoga, be you intent on performing actions for My sake ; even by doing actions for My sake, you shall attain perfection.



- To practice, sit in place for sometime without activity, withdraw from everything. Sitting requires Satwa Guna predominance. can't sit quietly for sometime. Have high Rajo Guna.



- Prayaschitta Karmas avoided  
Nishiddha Karmas Avoided.
- Predominately Nitya Naimitta Karmas only.
- My Duty given by Bagawan for Ishvara Preethyartham.
- Last step : Sakama Pradhana.

## **Bashyam :**

- If you are not able to practice Ishta Devata Upasana because of highly restless mind, (Rajasic mind).
- Abhyasa = Vishwaroopa Upasana in verse 9.

**a) Atha Marthaha :** Asaktaha, in capable because of Restlessness, Tarhi – Yad ched – If.

**b) Matkarma Parama bava** – Be active.

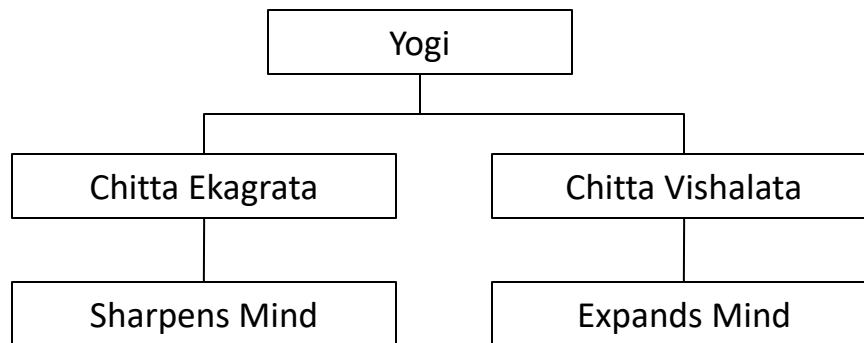
- What you should choose?
- Do Nishkama Karma – Pancha Maha yagna = Madartham Karma
- Mat Preetyartham – Ishvara Preethi yartha – For satisfying Ishvara.
- Ishvara happy if you do Nitya Naimitta Karma regularly – Sandhya Vandanam, Panchamahayagya.
- Should not have worldly desires, possible only for one with desire of Chitta Shudhi, Guru Prapti, Jnana Prapti.
- Pitru Yagya - Pleasing family.
  - Vihitam Karma – let it be your predominant life style.
- Don't go to Astrologer.
- If committed to Nishkama Karma, family suffers – Subramanian Bharti's family suffered – committed to service.
- Take Sruti, Yukti, Anubava.

## **Law :**

- Chitta Shudhi, Yoga, Jnana Dwarena Moksha.
- Intermediary “Steps” between Karma and Moksha.
- Without Chitta Shudhi – impurely ignorant.
- After Chitta Shudhi – Purely ignorant.
- Ignorance does not go by service activity.

### Step – 3 + 4 :

- Ishta Devata Upasana & Vishwarupa Upasana will give.



### Then 5<sup>th</sup> level :

- Jnanam = Sravanam + Mananam + Ninidhyasanam.
- Yoga – refers to step 3 + 4.
- Apyasisi – Will attain Moksha. Karma will not give Moksha directly but indirectly.

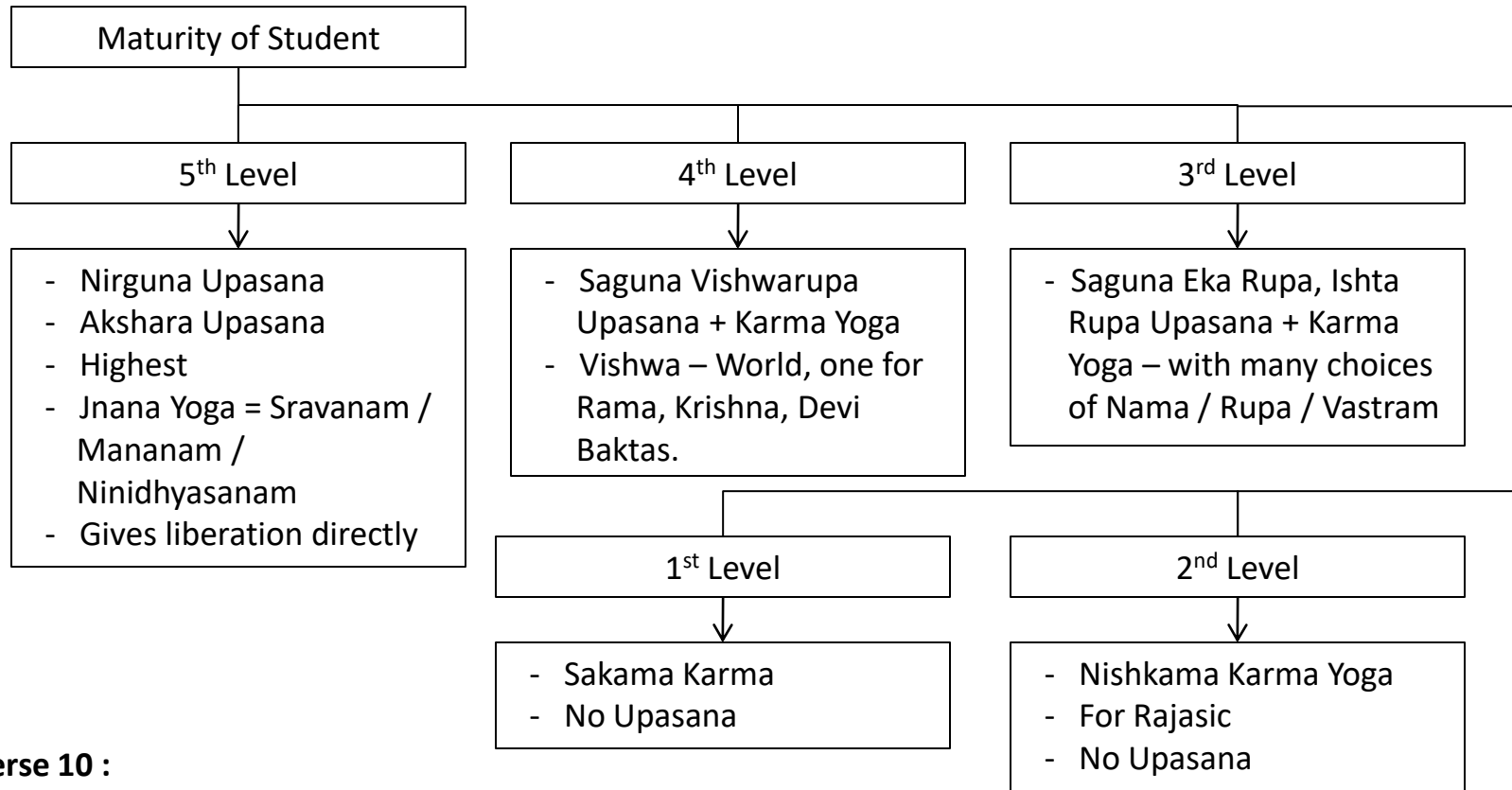
### Anvaya :

Tvam Abyasa api asamar thaha  
Asi ched, Matkarma paramaha bava  
Madartam karmani kuruvan api  
Tvam Siddhim Avapyasi.

## Lecture 364 :

### Introduction :

- 5 different levels of Sadhana depending on maturity of student.



### Verse 10 :

#### Nishkama Upasakas :

- In all Pujas, Prays for Jnana Vairagya Siddhartham. No family, Profession. Pancha Anatma kept aside.
- Nitya, Naimitta, Vihita, Pancha Maha Yagya Karma Pradhanam. No Parihara. Accept Prarabda.
- Laukika Parihara ok. Don't Bring, Lord, Religion to solve problems of worldly issues. Laukika Prayathna, No Shastriya or Parihara Prayathna.

**1<sup>st</sup> Line** : Mat Karma

**2<sup>nd</sup> Line** : Madartham Karma.

- All Karmas for Ishvara Preetyartham not for my sake or family sake.

**Lowest level :**

- Kamya Karma, Astrology, Puja, Koil, Parihara. No time for Pancha Maha Yagya.

**Chapter 12 – Verse 11 :**

अथैतदप्यशक्तोऽसि कर्तुं मदोगमाश्रितः।  
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ १२.११ ॥

**If you are unable to do even this, then taking refuge  
in Me, self-controlled, renounce the fruits-of-all-  
actions.**

- Sakama + Prayachittam Karma. Doing for phalam.
- Putra Kameshti – for putra praptyartham parihara – Expect result.
- Kamya Karma – “No Guarantee of success.
- Karmani eva Adhikaraste.
- Any Kamya Karma gives success or failure. Parihara mistake – counter productive.

**Phalam :**

- Favourable or unfavourable. As Karma Yogi – Mentally offer result at feet of lord and take it as Ishvara Prasada.
- Change result from Karma Phalam to Ishvara Prasada.
- Failure also take as Ishvara Prasada.
- Naturally reactions come down.

**Bashyam :**

- Atha – Punaha Again – if you are not able to practice 2<sup>nd</sup> Rung.



## **Lowest Rung :**

- Etad – Matkarma Praramartam mentioned in previous Sloka.
- Nishkama Pradhana – Karma Yoga – if you can't do, if interested in sakama karma – take Karma yoga policy.

a) Mad yoga = Sanyasa – here Arpa Hitvat, dedicating.

## **b) Kriyamanam Sarvani Karmani :**

- Includes Kamya + Prayaschitta Karma. Most accommodative Karma Yoga.
- Nischidda Karmani.
- Anushtanam – performance of Karma Madyogaha.
- Ashritasan – Dedicating actions to lord and result of Kamya Karma also to lord.
- Lord you have decided. Accept without reaction = Karma phala tyagaha.
- Not renunciation of Karma but Arpanam of result. Keep at feet of lord & table it as Prasada.

## **Tataha :**

- After Karma Tyagaha as karta which is Karma Arpana.
- Karma Phala tyagaha – as Bokta Anantaram Kuru.
- Difficult to accept unfavourable results. Therefore Yatatmavaan added – with disciplined mind – Samyak Chittaha.
- Difficult not to react – If results negative from what... from bottom of Stomach to so what.... Remembering God...  
This also I am willing to accept.
- Don't say it is Karma Phalam – Change language....
- If this is will of Lord... go through experience without resistance = Samyatha Chittaha.
- Bahuvrihi – Samyatham chittam yasya saha....
- Sukhe Dukhe same Krutva, Laba Labou Jaya Jayaou... Tato Yudhaya Yujasva Neiva Papam Avapyasi.....

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ।  
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ २.३८ ॥

Having made pleasure and pain, gain and loss, victory and defeat,  
the same, you engage in battle for the sake of battle ; thus  
you shall win and not incur sin. [Chapter 2 – Verse 38]

**Anvaya :**

Ata Yetatu Kartum Api (Tvam)  
Ashaktaha Asi (Chet) Tataha  
madhyoyam Aasharitaha (San Tvam)  
Sarva Karma Phala Tyagam kuru

**Real test of teaching :**

- Son Marries Pakistani Muslim girl.
- Remember teaching and accept shock from heaven.
- Choiceless situation – Ask – so what... after 2 weeks, assimilate teaching.
- How I respond to children / wife is test of gita study.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते।  
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२.१२ ॥

‘Knowledge’ is indeed better than ‘practice’ ; ‘meditation’ is better than ‘knowledge’ ; ‘renunciation of the fruits-of-actions’ is better than ‘meditation’ ; peace immediately follows ‘renunciation.’

- Most confusing sloka of Gita.
- Take context and study.
- **11<sup>th</sup> Sloka** : Sakama Karma Pradhana Karma Yoga.  
Sarva Karma Phala Tyaga.
- Tyagam = Technical word = Lowest.
- Nishkama Pradhana Karma Yoga = Mat Karma Paramatmavan.
- Akshara upasana = greatest
- In verse 12, List of Sadhanas condensing teaching – using different words.
  1. Abhyasa
  2. Jnanam
  3. Dhyanam
  4. Sarva Karma Phala Tyaga - Lowest
    - Inferior most of all Sadhanas - Sarva Karma Phala Tyaga, is greatest one.
- Contradiction, diagonally opposite.
- Stouti – Arthavada, Glorification, Mimamsa rule : Can glorify, need not be a fact.

**Example :**

- In Election Speech, criticise minister in opposition but if he dies, glorify.
- Loss of vacuum – can't be replaced is political stouti.
- Those who can't follow other rungs of ladder 2, 3, 4, 5 – Can't avoid Kamya, Parihara Karma – should continue.
- Dropping should naturally happen. Sakama Pradhana Karma yoga (Karma Yoga) is better than no Karma Yoga. Goes to temple, better than Nastika stouti – contradiction Permissable – Arthavaditvat.

**Example :****Katho Upanishad :**

- Svarga Eternal, Amurtatvam – is it Pramanam or Apramanam? Arthavada?

**Abhyasa :**

- Practice of Ishvara Dhyanam without study of scripture of meaning of Ishvara.
- Mechanical faith based meditation Aviveka Purvakam – knowledge less meditation – Jnana Rahita Dhyanam.

**Jnanam :**

- Knowledge without meditation.
- Meditationless knowledge no Upasana.
- Understand – Ishvara = Jagat Karanam, Sarvatmakam.
- Dhyana Rahita Jnanam.

**Dhyanam :**

- Jnanam Sahita Abyasa.
- Has knowledge and practices meditation.

- 1) Lowest – knowledge without Meditation – Jnanam
- 2) Higher – Meditation without knowledge – Abhyasa
- 3) Next Higher – Meditation + Knowledge – Dhyanam
- 4) Sakama Pradhana Karma Phala Tyagam – Says 4<sup>th</sup> superior most – Not a fact.
  - Will get peace of mind immediately is stouti – glorification – Artha vada. Not Pramana Vakyam.
  - Consolation for those doing Parihara + Kamya Karma. If you criticise, wont come to class. Keep ice to bring them to class and expose teaching.

**Bashyam :**

**a) Sreeyoni :**

- Prashaya Taram
- Understanding, knowledge of Ishvara as Jagat Karanam and Ishvara alone is in the form of Vishwaroopa – this understanding is superior.
- Kasmat?

**Superior to what?**

- To mechanical faith based meditation, Dhyanam meditation without understanding what god is Aviveka Purvakam – without Viveka, knowledge.

**Sruti Says :**

**Vishnu Sahasranamam : Dhyanam**

Om namo bhagavate vasudevaya

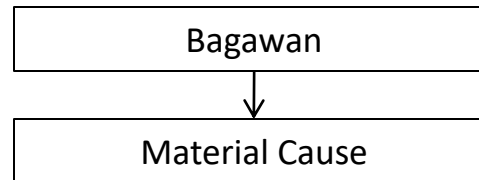
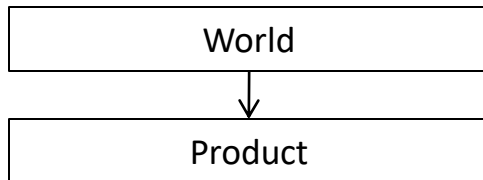
Shantha-karam bhujaga-shayanam padma-naabham suresham |  
Vishva-khaaram gagana sadrusham megevarnam shubhangam ||

I pay obeisance to Mahaa Vishnu who is always serene, who rests on the serpent Aadiseshasa, from whose navel grows a lotus, the lord of the gods the protector of all the worlds, who is everywhere like the sky, with the hue of rain-bearing clouds ...

Bhuh padao yasyanabih viyada-suranelah chandra-soorya-cha-netra |  
Karna-vasa-serodyah mooka-mapi dahano yesya-vaste-yamabdhih |

I bow to Mahaa Vishnu for whom the earth is the feet the sky is the navel, the wind is the breath, the sun and the moon are the eyes, fire is the mouth, the oceans are the lower stomach ...

- Blindly meditate based on this sloka.
- After study meditating – Sarvam Vishnu mayam Jagat, knows logic.
- Karyam Upadana Karanath Abinnam.
- Product is non different from material cause.



- Therefore world non different from Bagawan.

- Therefore no world at all. What we are experiencing is Ishavasyam Idagum Sarvam. Tyaktena Bunjite.

### Isavasya Upanishad :

ॐ ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।  
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥ १ ॥

*A UM īśāvāsyamidm sarvam yatkiñca jagatyām jagat  
tena tyaktena bhuñjīthā mā gṛdhaḥ kasyasviddhanam (1)*

In this changing world everything is subject to change, yet everything is covered by the Lord. Practise renunciation and be strong in the consciousness of the Self. Do not run after anyone's wealth. [I]

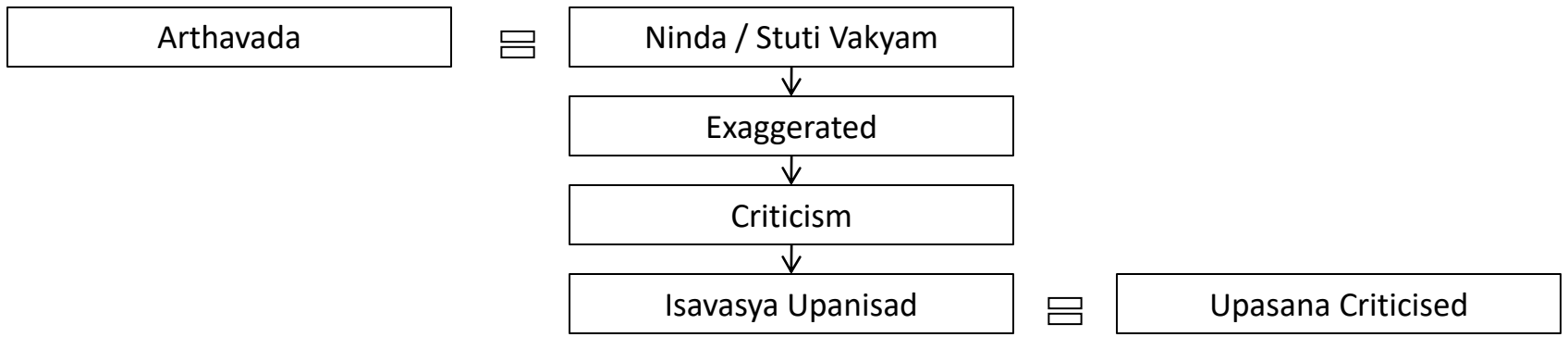
- Renounce world Drishti by Ishvara Drishti 1<sup>st</sup> Mantra of Isavasya Upanishad.
- With understanding, do Vishwaroopa Dhyanam. It is superior to being a mere knower.
- Jnana Purvakam Dhyanam – Meditation with understanding.

### Order :

- 1) Abyasa – Superior most - Deliberately glorifying.
  - 2) Jnanam
  - 3) Dhyanam
- Karma Phala Tyaga – Sakama Pradhana Karma Yoga- Lowest Rung of order Described in Verse 11.

### 4<sup>th</sup> quarter of Sloka :

- Tyagat shanti Anantaram. Artha Vada Exageration not fact.



- Not literal. Upasaka – Naraka Hetu to glorify knowledge.

### Ishavasya Upanishad :

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।  
ततो भूय इव ते तमो य उ विद्यायां रताः ॥ ९ ॥

*Andham tamah pravisanti ye'avidyāṃupāsate.  
tato bhūya iva te tamo ya u vidyāyām ratāḥ (9)*

Those who mechanically perform sacrifices [avidya] go into a darkness that is like being blind. But those who merely worship gods and goddesses [vidya] go into a deeper darkness. [IX]

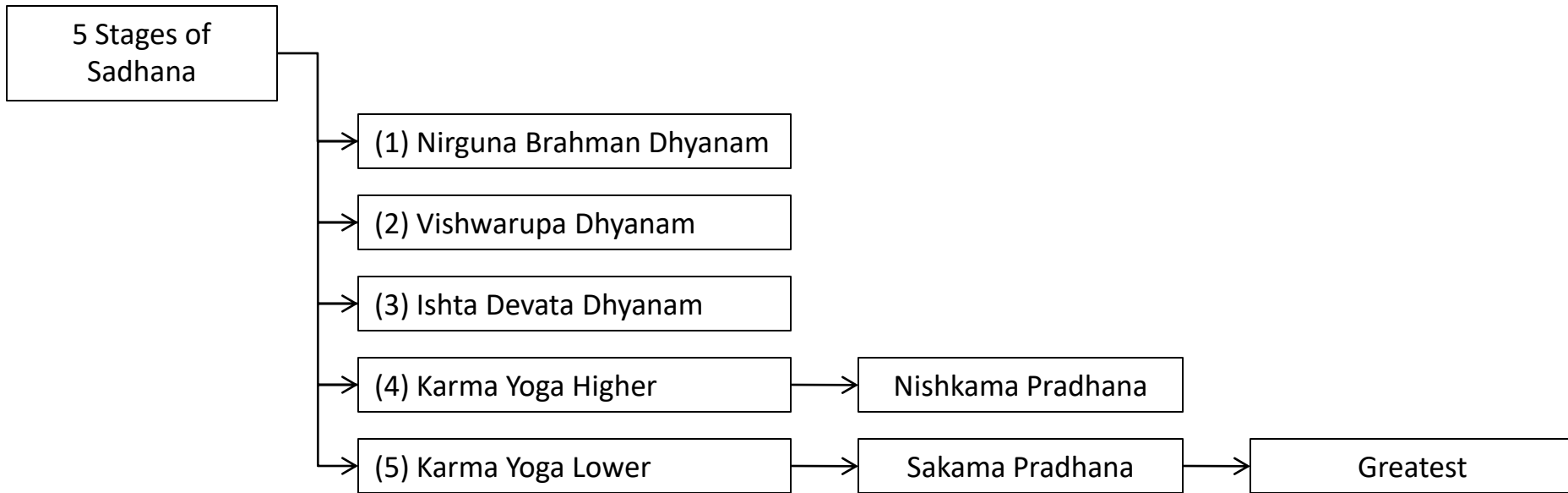
- Andah Samah Pravishanti Bua eva Samaha Upasakas go to Deeper Naraka Ninda Rupa Artha Vada Not Pramana Vakyam to show it will not give moksha.
- Here Stuti Rupa Vakyam.
- Samsara along with ignorance will go away by Sakama Pradhana Karma yoga matram – get instantaneous moksha – Maha wrong – Arthavada – exaggerated hyperbole.
- Moksha comes through Karma Yoga. Anantaram = Immediately.
- Natu Kalantaram – Not to wait long.
- Upanishad / Brahma sutra easy – Gita confusing.
- Prescribed for inferior student not ready for senior level.



## Dong say :

- Mimamsa – wrong / bluff – say Artha vada to encourage beginners.
- Childs drawing of Pullyar becomes Hanuman – Tell him you are a “Picasso”.

## Lecture 365 :



## Why No. 5 Called Greatest?

- Arthavada – Glorification – See in Appropriate Mimamsa Glasses.
- Contradiction allowed in Sruti Artha Vada sloka Glorifies lowest state.
- It is bottom most. Theremost not given in the beginning.
- For one in Karma, not fit for Upasana Ashaktou of 1 – 4, inferior, indirect means, preliminary stage for moksha.
- Sreyo hi Jnanam, Abyasat....
- In Spiritual field, Sakama & Parihara Karma have no entry.
- Gita allows Sakama + parihara Karma. But Tyagi of Results.

JNANI	AJNANI
<ul style="list-style-type: none"> <li>- Renounces Kartrutkam, Bogtrutvam, Agyanam, Sanchita, Agami</li> </ul>	<ul style="list-style-type: none"> <li>- Renounced freedom fighter called Tyagi</li> <li>- Superior most</li> </ul>

### Katho Upanishad :

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।  
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

yadā sarve pramucyante kāmā ye'sya hṛdi śritāḥ,  
atha martyo'mṛto bhavatyatra brahma samaśnute. (14)

When all desires that dwell in the heart of one cease, then the mortal becomes immortal and here attains Brahman. (II.3.14)

- **Jnani** : One who has renounced all desires.

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्यार्थं मनोगतान्।  
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २.५५ ॥

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then he is said to be one of steady wisdom.  
[Chapter 2 – Verse 55]

- Prajahati yada Kamaan

- Pra + Has = Tyaga



Hanam

- Amrutatvam Uktam = Jnani = Tyagi = Tyagi will get immortality – Moksha is well known

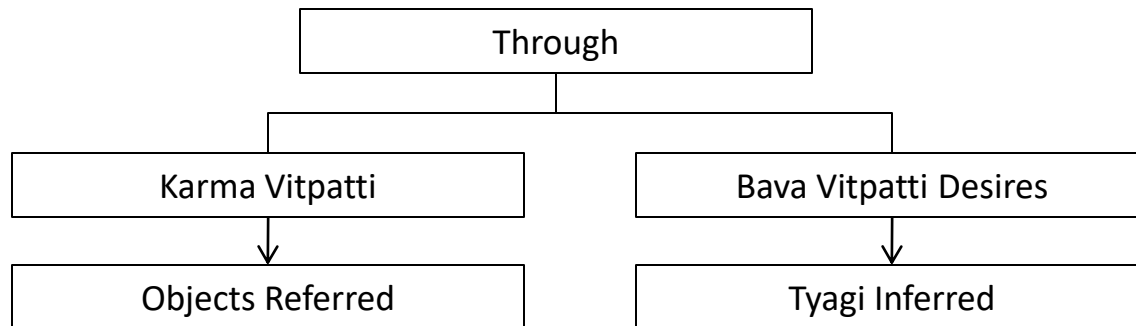
- Prajahati yada Kamaan

- Pra + Has = Tyaga



Hanam

- Amrutatvam Uktam = Jnani = Tyagi = Tyagi will get immortality – Moksha is well known



- All phalas of Srouta, Smarta Karmas = Anatma Prapancha.

- Tyaga and Moksha / Shanti have immediate cause – effect relationship. In case of Jnani – in highest Rung of ladder & lowest Rung of Ladder also.

**In lowest :** Partial Renunciation + Shanti – Equated

- As immediate cause + effect for Glorification of lowest Rung.

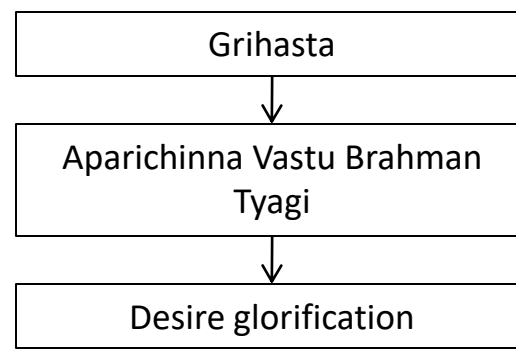
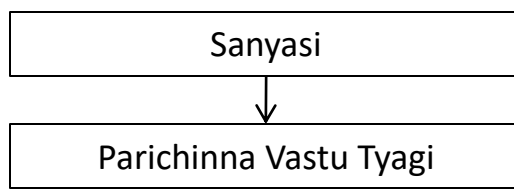
- Phala tyaga Samanyam common.

- Total and partial has similarity in Phala tyaga to encourage lowest Rung to follow 5<sup>th</sup> Rung.

- Phala tyaga is Samantam – Common in both.

- Sanyasi – Renounces finite to get infinite

- Grihasta – Renounces infinite to get finite.



**Prayojanartham :**

- Incentive / encouragement for one in last Rung.

**While introducing person ?**

- His great grandfather Gandhi...
- Karma Yoga – Renunciation – immediate cause of Moksha – which is not true.

**Anvaya :**

Abyasat hi Jnanam Sreyaya Bavati  
Jnanatu Dhyanam Visishyate  
Dhyanat Karma Phala Tyagi Visishyate  
Tyagat Anantaram Shantihi Bavati

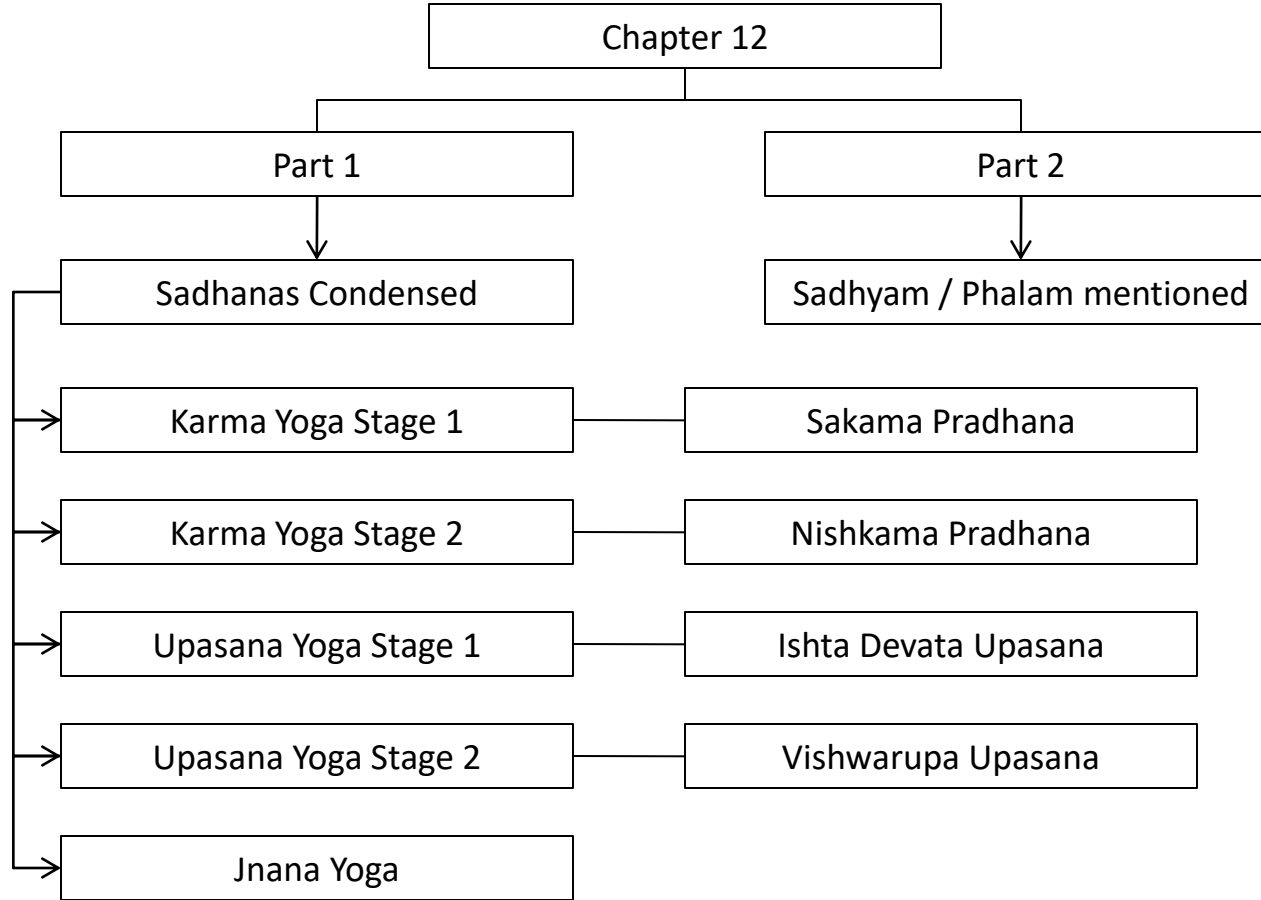
**Add :**

Yatatmaran – after Mathyoga. Ashraya in Verse 12

## Chapter 12 – Verse 13 :

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च।  
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १२.१३ ॥

He who hates no creature, who is friendly and  
compassionate to all, who is free from attachment and  
egoism, balanced in pleasure and pain, and forgiving....



- Assume 5 stages gone through. Not optional – spiritual prodigy starts on 5<sup>th</sup> stage.

## Brihardanyaka Upanishad :

- Vama Deva Rishi in Garba goes through 5<sup>th</sup> stage.

- In Aitareya also similar incident.
- Once 5 stages completed, Jeevan Mukti Stage explained in Adveshta Sarva Butanam....

### **Jnana Karma Samuchhaya Vada :**

- 4 stages come in Karma
- Also 2 Upasanas – Manasa Karma
- 5<sup>th</sup> Stage deliberately negating Kartrutvam.

### **During Ninidhyasanam (N) Person Says :**

- I am not Karta – don't have Karma.
- I am not Bokta – don't have Karma – Phalam.
- I am not pramata – don't have anything to know.
- Not sadhana, moksha not goal because in Ninidhyasanam I am practicing : I am nitya mukta Brahman Asmi.
- Along with this Karta, no Karma can be joined because to join Karma I should become Karta.
- Ninidhyasanam – Negating Kartrutvam.
- Joining Karma = Becoming Karta
- Kartrutva Nisheda and Samyoga can't be done Simultaneously.
- Therefore, Samuchaya not possible.
- Nitya puja not Karma or Karma Phalam but look at it as : Pashyan, Srinvan....
- Doing Puja from Ahamkara Drishti which is mithya. Karma Abasa will not give me Moksha because moksha is my nature.
- I have nothing to do with Jnanam. Karma can't be joined with Jnanam.
- Karma to be seen as Karma Abasa.

- Karma Abasa Samuchaya possible. Jnana – Karma Samuchaya never possible.
- 1 – 4 – Non relevant for serious sadhaka.
- No attitude – I have to practice Vishwaroopa Upasana.
- Isavasyam idagum Sarvam, Viswa – Myself. Not object of Upasana.
- Nishkama Karma Yoga – Non – relevant. He is Akarta.
- No question of Sakama Karma.
- Ninidhyasanam + Karma Yoga – not possible.
- Very important para here negating Jnana – Karma Samuchhaya – 12 Slokas.
- Chetaha = Mental focus = Vishwarupa Upasana Yoga.
- When it is done, one is in Dvaitam.

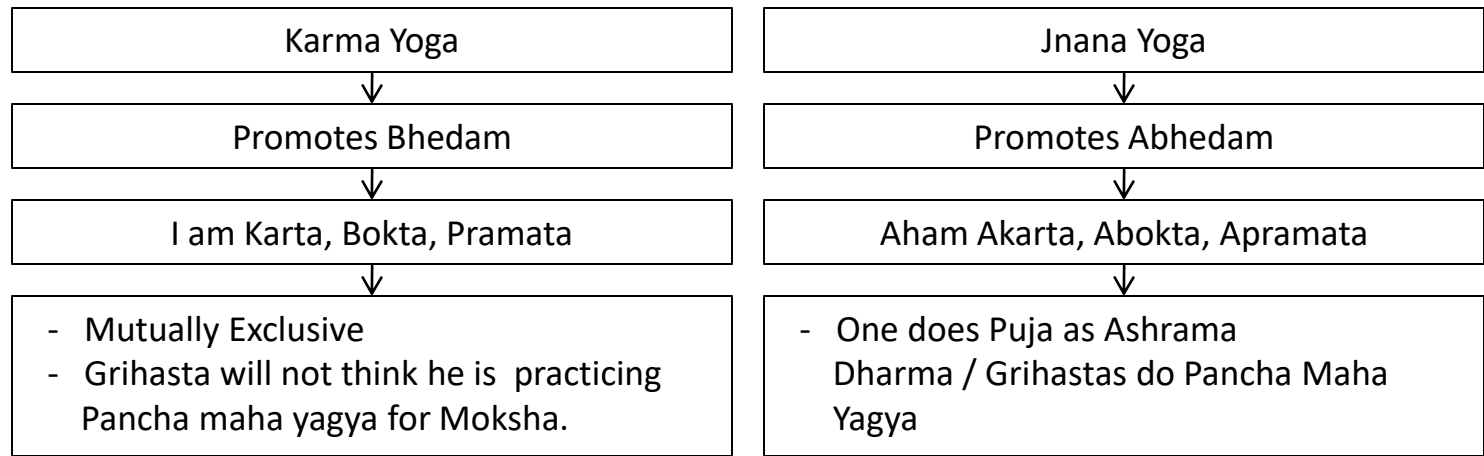
Vyashti	Samashti
- I am Upasaka, individual seer seeing difference	- Vishwaroopa Upasyam = Total

- I am small – 4<sup>th</sup> Rung promotes Dvaitam.
- **5<sup>th</sup> Rung** : Negation of part / whole Amsha – Amshi is not there.
- Both belong to Nama – Rupa – Mithya.
- **Mandukya** : Na Kaschit Jayate Jiva.... Sambavso Na Vidyate.. No dvaitam at all.

1 - 4 Rung	5 <sup>th</sup> Rung
<ul style="list-style-type: none"> <li>- Inferior Students</li> <li>- Dvaitam promotion</li> <li>- Jiva / Jagat / Bheda Diagonally opposite &amp; 5<sup>th</sup></li> </ul>	<ul style="list-style-type: none"> <li>- Dvaitam Negation</li> <li>- Superior Students can't continue 4<sup>th</sup></li> </ul>







### What is Grihasta's Attitude?

- Pashyam, Srinvan...
- These Karmas do not belong to me at all. I am not Sadhaka seeking Moksha as Sadhyam because Moksha is my Svarupam.
- As Ahamkara, I am Grihasta, Loka Sangraha me Vapi, Sam Pashyan Kartu Marhasi.

न जायते म्रियते वा कदाचिन्  
नायं भूत्वा भविता वा न भूयः ।  
अजो नित्यः शाश्वतोऽयं पुराणो  
न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does He ever die ; after having been, He again ceases not to be ; unborn, eternal, changeless and ancient, he is not killed when the body is killed. [Chapter 2 – Verse 20]

- Jnana, Karma Abhasa Samuchaya Possible.

### Deva Yagna :

- Ishvara Aradhana will not ask Moksha from Bhagawan.
- In Ninidhyasanam – Practice :
- I am Nitya Mukta Svarupa Asmi. Claim all the time – Don't require Bagawans Dayavu – Compassion.
- Your Teaching tells me – I am mukta Svarupa – Put Ahamkara Vesha and do Puja... Do not ask for Moksha.

- With reference to moksha, this person is Svatantra. Does not depend on Gods mercy for moksha because before and after Panchamahayagya he practices – Ninidhyasanam.
- Ahamkara is vesham I put on – I am Nitya Mukta Brahman.

#### Upadesa Saram :

***vesa-hanatah svatma-darsanam  
isa-darsanam svatma-rupatah***

Realization of the Self alone,  
Eliminating all its attributes;  
Is God-Realization of a truth,  
As it is He that shines forth as the Self.

- While doing Pancha Mahayagya he may be any of 4 Baktas – Eka / Aneka / Karma Yogia 1/ Karma Yoga 2. They seek Moksha – freedom from Sorrow.
- In 5<sup>th</sup> Stage – No Moksha seeking even in Svapna. Non seeking – Ninidhyasanam – Karta and Seekers can't be combined.

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्ध्याः।  
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ १२.४ ॥

Having restrained all the senses, even-minded everywhere,  
rejoicing ever in the welfare of all beings – verily they also  
come unto Me. [Chapter 12 – Verse 4]

- Ninidhyasanam – Student reach me without require my merging. They are Svatantra.

तेषामहं समुद्धृता मृत्युसंसारसागरात्।  
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ १२.७ ॥

For them, whose minds are set on Me, verily I become, ere-long,  
O Partha, the Saviour, (to save them) out of the ocean of  
finite experiences; the Samsara. [Chapter 12 – Verse 7]

- Others seek Bagawan's intervention for Moksha. Tayar with Karuna should recommend to Vishnu... is stages 1 – 4.

## 5<sup>th</sup> Stage :

- Moksha – Nature – grateful to Vishnu / Lakshmi to gain this knowledge.

## Verse 4 :

- Akshara Upasakas Svatantram self dependent. Others – Paratantram, dependent (Verse 7).
- No Samuchaya of Svatantra and paratantra is Argument no. 1.

## Argument No. 2 :

- Ninidhyasanam = I am one with Ishvara essentially and practice negation of Dasoham Bavana.
- Dasoham Practiced in 4 stages 1 – 4 (2 Karma Yoga's + 2 Upasana Yoga's).
- Lord – you are – Master. I am Dasa – Servant.
- Not Samyak Bavana. But Viparita Bavana. After Vedanta Vichara it is Samyak Darshanam.
- Dasoham + Viparita Bavana – Most powerful obstacles for Jnana Nishta.
- Akshara Upasakas look upon God as themselves. I am Aksharam not Akshara Upasaka.
- Uplifting – meaningless, not struggling in Samsara. Mei eva sakalam Jatam... I am Nirguna Brahman.
- Practice Nirguna Ninidhyasanam. Practice Vishwaroopa Dhyanam.

## Vishwaroopa Dhyanam (5<sup>th</sup> Stage) :

1) Soham.

2) Kaivalya Upanishad :

अणोरणीयानहमेव तद्वन्महानहं विश्वमहं विचित्रम् ।  
पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमस्मि ॥ २० ॥

aṇoraṇīyānāhameva tadvanmahānahaṁ viśvamahaṁ vicitraṁ ।  
purātano'haṁ puruṣo'hamīśo hiraṇmayo'haṁ śivarūpamaṣmi ॥ 20 ॥

I am subtler than the subtle, and similarly greater than the great. I am the manifold universe. I am the ancient, the whole, the ruler, the effulgent, and of the nature of auspiciousness. [Verse 20]

3) Aham eva shiva Rupam Asmi

Aham eva Vishwaroopam Asmi

4) Tattriya Upanishad : Aham Annam....

हा३ वु हा३ वु हा३ वु ।  
अहमन्नमहमन्नमहमन्नम् ।  
अहमन्नदो३ऽहमन्नादो३ऽहमन्नादः ।  
अहगं श्लोककृदहगं श्लोककृदहगं श्लोककृत् ।  
अहमस्मि प्रथमजा ऋता३स्य ।  
पूर्वं देवेभ्योऽमृतस्य ना३ भायि ।  
यो मा ददाति स इदेव मा३ वाः ।  
अहमन्नमन्नमदन्तमा३द्भि ।  
अहं विश्वं भुवनमभ्यभवा३म् ।  
सुवर्नं ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

[इति दशमोऽनुवाकः]

Hā3 vu hā3 vu hā3 vu,  
aham-annam-aham-annam-aham-annam,  
aham-annādo3-'ham-annādo3-'ham-annādaḥ,  
ahagm śloka-kṛd-ahagm śloka-kṛda-hagm śloka-kṛt,  
aham-asmi prathamajā ṛtā3-sya,  
pūrvam devebhyo-'mṛtasya nā3 bhāyi,  
yo mā dadāti sa edeva mā3 vāḥ,  
aham-annam-annam-adantamā3-'dmi,  
aham viśvaṁ bhuvanam-abhya-bhavā3m,  
suvarṇa jyotīḥ, ya evaṁ veda, ity-upaniṣat.

(Iti daśmo'nuvākaḥ)

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

5) Aham eva idam Sarvam, Aham Purastat, Paschat Dakshinaha.

Bhuma vidya **Chandogyo Upanishad** :

तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं विजानत आत्मतः प्राण आ-  
त्मत आशात्मतः स्मर आत्मत आकाश आत्मतस्तेज आत्मत आप आत्मत  
आविर्भावतिरोभावावात्मतोऽन्नमात्मतो बलमात्मतो विज्ञानमात्मतो ध्यान-  
मात्मतश्चित्तमात्मतः संकल्प आत्मतो मन आत्मतो वागात्मतो नामात्मतो  
मन्त्रा आत्मतः कर्माण्यात्मत एवेदं सर्वमिति १

"For him who sees this, reflects on this and understands this, the prana springs from the Self, hope springs from the Self, memory springs from the Self, the akasa springs from the Self, fire springs from the Self; water springs from the Self; appearance and disappearance spring from the Self, food springs from the Self, strength springs from the Self; understanding springs from the Self, meditation springs from the Self, consideration springs from the Self, will springs from the Self; mind springs from the Self speech springs from the Self, the name springs from the Self the sacred hymns spring from the Self the sacrifices spring from the Self-ay, all this springs from the Self." [7 – 21 – 1]

6) Uplifting Ninidhyasanam – person is inappropriate practice, I don't require upliftment.

7) Ishvara – I am is Samyak Darshanam.

**Vishwaroopas Upasana (4<sup>th</sup> Stage) :**

1) Dasoham.

- Oh Lord, you are everything.

2) Arjuna not ready for 5<sup>th</sup> stage.

- Therefore Krishna Prescribed stages 1 – 4.

### 3) Karma Yoga Promotes – Dasoham Bavana – Viparita Bavana.

Soham bavana alone right – all Acharyas know but don't prescribe to all.

#### Chapter 3 – Gita :

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम्।  
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ ३.२६ ॥

Let no wise man unsettle the minds of ignorant people who are attached to action ; he should engage them all in actions, himself fulfilling them with devotion. [Chapter 3 – Verse 26]

- Dvaitam and Visishta Advaitam not wrong.
- Stepping stone, becomes Viparita Bavana later.
- Bheda Drishti Mantram permitted.
- Once Abheda Practiced, coming to Dasoham difficult, experienced higher.

#### Example :

- Coming from Aircondtion Room to hot room.
- After advaita Gulu gulu, Dasoham not palatable. Enacts to console, not deliberately entertains thoughts.

Jnanam	Karma
- Soham Bavana	- Dasoham Bavana
- External Vesham	- Internal Bavam not possible
- <b>Soham :</b> Mahavakya Pramana Janyam	- <b>Dasoham :</b> Ajnana Janyam
- <b>Brihardanyaka Upanishad :</b> Brahma Va idam Agre Asit... - Jnana Janya Pramanam powerful. Will displace dasoham from heart.	- Bagawan + I – different, Abheda, Ajnana Darshanam.

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेत्, अहं ब्रह्मा-  
स्मीति । तस्मात्तत्सर्वमभवत् ; तद्यो योनानां प्रत्यबुध्यत  
स एव तदभवत्, तथर्षीणाम्, तथा माणाम् ; तद्वैत-  
त्पश्यन्नृषिर्वामदेवः प्रतिपेदे, अहं मत्वं सूर्यश्चेति ।  
तदिदमन्येतर्हि य एवं वेद, अहं ब्रह्माति, स इदं सर्वं  
भवति, तस्य ह न देवाश्चनाभूत्या ईशभात्मा ह्येषां स  
भवति ; अथ योऽन्यां देवतामुपास्ते, ऽसावन्योऽहम-  
स्मीति, न स वेद, यथा पशुरेवं स देवः । यथा ह वै  
बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेव पुरुषो देवान्  
भुनक्ति ; एकस्मिन्नेव पशावादीयमानेऽ भवति, किमु  
बहुषु ? तस्मादेषां तन्न प्रियं यदेतन्मनुचिद्युः ॥ १० ॥

brahma vā idamagra āsīt tadātmānamevāved  
aham brahmāsmīti  
tasmāttatsarvamabhavat  
tadyo yo devānām pratyabudhyata sa eva tadabha-  
vat tatharṣīṇām tathā manuṣyānām  
taddhaitatpaśyannṛṣirvāmadevaḥ pratipede 'ham  
manurabhavaṃ sūryaśceti  
tadidamapyetarhi ya evaṃ vedāham brahmāsmīti  
iti sa idaṃ sarvaṃ bhavati - tasya ha na devāśca-  
nābhūtyā īśata ātmā hyeṣāṃ sa bhavaty  
atha yo 'nyām devatāmupāste 'nyo'sāvanyo'ham-  
asmīti na sa veda - yathā paśurevaṃ sa devānām  
yathā ha vai bahavaḥ paśavo manuṣyaṃ bhuñjyur  
evamekaikaḥ puruṣo devānbhunakty  
ekasminneva paśāvādīyamāne 'priyaṃ bhavati  
kimu bahuṣu  
tasmādeṣāṃ tanna priyaṃ yadetanmanuṣyā vidyuh

This self was indeed Brahman in the beginning. It knew itself only as "I am Brahman." Therefore it became all. And whoever among the gods had this enlightenment, also became That Brahman. It is the same with the seers (rishis), the same with men. The seer Vamadeva, having realized this self as That, came to know: "I was Manu and the sun." And to this day, whoever in a like manner knows the self as "I am Brahman," becomes all this universe. Even the gods cannot prevent his becoming this, for he has become their Self. Now, if a man worships another deity, thinking: "He is one and I am another," he does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish to the owner; how much more so when many are taken away! Therefore it is not pleasing to the gods that men should know this. [1 – 4 – 10]

Jnanam	Karma
<ul style="list-style-type: none"> <li>- Fact : Understand – Sun in centre and Earth going around</li> </ul>	<ul style="list-style-type: none"> <li>- Experience + think Sun going round the earth.</li> </ul>
<ul style="list-style-type: none"> <li>- Knowledge right – conclusion</li> <li>- Nobody likes to become Dasa bavam after being master – how servitude possible?</li> </ul> <p><b>Glory of 5<sup>th</sup> Stage :</b></p> <ul style="list-style-type: none"> <li>- Advaita – Ninidhyasana Stage, Jeevan mukti stage, Akshara Upasakas</li> </ul>	<ul style="list-style-type: none"> <li>- Experience is Ajnana Janyam</li> </ul>



- Ashtavakra : Running away from world is giving reality to world. Therefore no Sanyasa required. World is mithya.

So why run / way from society, family. See Mithyatvam remaining in the world.

Renounce : Sarva Eshanas – Brihadaranyaka Upanishad :

अथ हैनं गार्गी वाचक्रवी पप्रच्छ ; याज्ञवल्क्येति  
होवाच, यदिदं सर्वमप्स्योतं च प्रोतं च, कस्मिन्नु खल्वाप  
ओताश्च प्रोताश्चेति ; वायौ गार्गीति ; कस्मिन्नु खलु  
वायुरोतश्च प्रोतश्चेति ; अन्तरिक्षलोकेषु गार्गीति ;  
कस्मिन्नु खल्वन्तरिक्षलोका ओताश्च प्रोताश्चेति ; गन्धर्व-  
लोकेषु गार्गीति ; कस्मिन्नु खलु गन्धर्वलोका ओताश्च  
प्रोताश्चेति ; आदित्यलोकेषु गार्गीति ; कस्मिन्नु खल्वआदित्य-  
लोका ओताश्च प्रोताश्चेति ; चन्द्रलोकेषु गार्गीति ;  
कस्मिन्नु खलु चन्द्रलोका ओताश्च प्रोताश्चेति ; नक्षत्र-  
लोकेषु गार्गीति ; कस्मिन्नु खलु नक्षत्रलोका ओताश्च  
प्रोताश्चेति ; देवलोकेषु गार्गीति ; कस्मिन्नु खलु देवलोका  
ओताश्च प्रोताश्चेति ; इन्द्रलोकेषु गार्गीति ; कस्मिन्नु खल्वि-  
न्द्रलोका ओताश्च प्रोताश्चेति ; प्रजापतिलोकेषु गार्गीति ;  
कस्मिन्नु खलु प्रजापतिलोका ओताश्च प्रोताश्चेति ; ब्रह्म-  
लोकेषु गार्गीति ; कस्मिन्नु खलु ब्रह्मलोका ओताश्च  
प्रोताश्चेति ; स होवाच, गार्गी मातिप्राक्षीः, मा ते मूर्धा  
व्यपप्तत्, अनतिप्रश्न्यां वै देवतामतिपृच्छसि गार्गी, माति-  
प्राक्षीरिति ; ततो ह गार्गी वाचक्रन्युपराराम ॥ १ ॥ इति  
षष्ठं ब्राह्मणम् ॥

Atha hainaṁ gārgī vācaknavī papraccha  
yājñavalkyēti hovāca  
yadidaṁ sarvamapsvotaṁ ca protaṁ ca  
kasminnu khalvāpa otāśca protāśceti  
vāyau gārgīti  
kasminnu khalu vāyurotaśca protāścety  
antarikśalokeṣu gārgīti  
kasminnu khalvantarikśalokā otāśca protāśceti  
gandharvalokeṣu gārgīti  
kasminnu gandharvalokā otāśca protāścety  
ādityalokeṣu gārgīti  
kasmin nu khalvādityalokā otāśca protāśceti  
candralokeṣu gārgīti  
kasminnu khalu candralokā otāśca protāśceti  
nakśatralokeṣu gārgīti  
kasminnu khalu nakśatralokā otāśca protāśceti  
devalokeṣu gārgīti  
kasminnu khalu devalokā otāśca protāśceti  
indralokeṣu gārgīti  
kasminnu khalvindralokā otāśca protāśceti  
prajāpatilokeṣu gārgīti  
kasminnu khalu prajāpatilokā otāśca protāśceti  
brahmalokeṣu gārgīti  
kasminnu khalu brahmalokā otāśca protāśceti  
sa hovāca  
gārgī mātīprākśīr  
mā te mūrdhā vyapaptad  
anatipraśnyām vai devatāmatipṛicchasi  
gārgī mātīprākśīriti  
tato ha gārgī vācakanavyupararāma



Then Gargi, the daughter of Vachaknu, questioned him.

"Yajnavalkya , " said she, "if all this is pervaded by water, by what, pray, is water pervaded?"

"By air, O Gargi."

"By what, pray, is air pervaded?"

"By the sky, O Gargi."

"By what is the sky pervaded?"

"By the world of the gandharvas, O Gargi."

"By what is the world of the gandharvas pervaded?"

"By the world of the sun, O Gargi."

"By what is the world of the sun pervaded?"

"By the world of the moon, O Gargi."

"By what is the world of the moon pervaded?"

"By the world of the stars, O Gargi."

"By what is the world of the stars pervaded?"

"By the world of the gods, O Gargi."

"By what is the world of the gods pervaded?"

"By the world of Indra, O Gargi."

"By what is the world of Indra pervaded?"

"By the World of Virij, O Gargi."

"By what is the World of Virij pervaded?"

"By the World of Hiranyagarbha, O Gargi."

"By what, pray, is the World of Hiranyagarbha pervaded?"

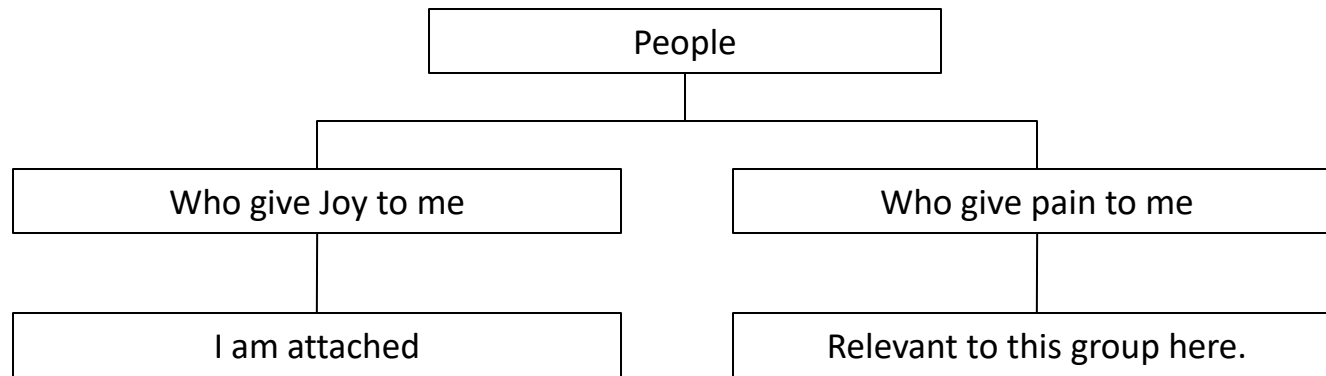
"Do not, O Gargi," said he, "question too much, lest your head should fall off. You are questioning too much about a deity about whom we should not ask too much. Do not ask too much, O Gargi."

Thereupon Gargi, the daughter of Vachaknu, held her peace. [3 – 6 – 1]

- Sanyasi – try to preserve values – Adveshta Sarva Butanam, part of Sadhana Chatushtaya Sampatti practiced in stages 1 – 4 during Nishta.
- Dharma Pugam = Group of Values to practice & make it 2<sup>nd</sup> habit.
- Deliberate – before. Habit now.
- Values become means of Jeevan Mukti + Videha Mukti.

#### a) Adveshta :

- Na Dveshta – Doesn't hate anyone.



- Neutral – No attachment / hatred.

#### b) Sarva Butani :

- Atmanaha Dukha hetu possible in one condition.
- Atmana Pashyati sees everyone as himself.
- Mother does not hate child because of extended I towards child.
- Sarvatra Atma Darshana = Vishwaroopa Darshana everyone my limb only!
- Teeth bites tongue – don't knock off teeth...
- See all as my Avayava.

## **Lecture 367 :**

- Traits of person who has gone through 2 levels of Karma Yoga / Upasana Yoga and Jnana Yoga.
- One at final level called Akshara Upasaka. Jnani does life long Ninidhyasana for Jnana Nishta.
- Deliberately or Spontaneously upasakas have these traits.

## **Verse 13 :**

### **a) Adveshta**

- No Dvesha – hatred

### **b) Sarva Butanam :**

- Not allowed to hate any being because I am in Body of all people.
- All bodies – my body is conviction!

### **c) Maitra :**

- Mitra Bava – friendship.

### **d) Karuna :**

- Kripa, Sympathy, Compassion.
- Abstract noun. One who has compassion. Not sympathise with all.

## **Dukhiteshu Daya :**

- Person has pain – Sympathise – have empathy.
- Karunaha – Compassionate.

## **Sarva buta Abhaya Pradhana :**

- I will not harm anyone through thought / word / Action.

## Sanyasa Ritual :

- Gayithri Replaced by Ohmkara.
- Require Gayithri – to enter Ohmkara.

Tat Savitur Varenyam	= A
Bhargo Devasya Deemahi	= U
Dheeyoyona Prachodayat	= M

## Gayithri Mantra :

ॐ भूर्भुवः स्वः  
तत्सवितुर्वरेण्यं ।  
भर्गो देवस्य धीमहि  
धियो यो नः प्रचोदयात् ॥

Om Bhuur-Bhuvah Svah  
Tat-Savitur-Varenyam |  
Bhargo Devasya Dhiimahi  
Dhiyo Yo Nah Pracodayaat ||

- 1: Om, that (Divine Illumination) which Pervades the Bhu Loka (Physical Plane), Bhuvar Loka (Antariksha Loka or the Astral Plane) and Suvar Loka (Swarga Loka or the Celestial Plane),
- 2: That Savitr (Divine Illumination) which is the Most Adorable,
- 3: On that Divine Radiance we Meditate,
- 4: May that Enlighten Our Intellect and Awaken our Spiritual Wisdom.

- Walks naked in water... calls all living beings Birds / Animals & says will not hurt.. Shouts to Devatas... will not do Rituals... gives Abhayam to all... Abhayam Pradhana Mantra.
- Greatest Vritam = Ahimsa – title of Sanyasi.
- Ahimsavan = Sarva buta Abhaya Pradha.
- Glorifies Chapter 6 – Verse 1.. Panchadasi Grihasta Real Sanyasi.

श्रीभगवानुवाच

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।  
स सन्न्यासी च योगी च न निरग्निर्न चाक्रियः ॥ ६.१ ॥

The Blessed Lord said : He who performs his bounded duty without depending on the fruits of action – he is a Sannyasin and a Yogin ; not he who (has renounced) is without fire and without action. [Chapter 6 – Verse 1]

- Sanyasi = Karunaha

Avoids Physical, Verbal, Mental Violence.

#### **e) Nirmama :**

- Port – Possessions, obligations relationships, transactions has capacity to pre-occupy mind.
- Takes more time + mind. No time for Ninidhyasanam – Mind preoccupied.

#### **Sanyasa Ashrama :**

- Ahimsa, Satyam, Aparigraha, Brahmacharyam.
- Aparigraha = Aim – to reduce possession Vritam for Sanyasi.
- With respect to minimum possessions, don't have attachments. Be ready to drop anytime. Be ready to loose them  
Bagawan helping me to drop – Teeth falling, hair falling, ears loosing power.

#### **Mentally drop by Saying :**

- All belongs to God.
- I am user not owner.
- User can any day become looser and I am ready to shift – from user to looser.
- Sanyasa mind important, not vastram.

#### **Sanyasa mind set :**

- Ready to loose the loosable mentally prepared... our faculties, memory, body.... Sense organs....
- Be Aantara Sanyasi.

#### **f) Nirahankara :**

- With respect to internal 3, Anatma's – 3 possessions, family, profession.
- Nirgatha = Aham iti Pratyaya Yasmat Saha.

- Pratyaya = I – thought / I – Notion.
- Eliminate I – thought + my thought from mind.
- For transactions, keep Aham / Mama. Take your Chappal at end of class....
- Worldly transactions require usage of Aham / Mama.
- Jnani uses I + My – words ... for Vyavahara.. Not factual.

#### **g) Sama Dukha Sukha Svastaha :**

- How do I know I have dropped Aham + Mamakara?

#### **Test :**

- Capacity of events to Disturb my mind should come down.
- Events in Pancha Anatma should come down. Events elsewhere. Don't care.
- Anywhere Ahamkara – Mamkara is there, events do disturb me.
- When Aham – Mama come down, mind generally becomes Sama. If mind is calm can have Nishta. If not practice Ninidhayasanam.
- Same in Painful + Pleasurable Situations experienced.
- Mind Samaha.
- Mind doesn't generate Raaga or Dvesha towards those events or people.
- Raaga Dvesha Vi Yuktaisu.. Vishayan Indriyas...

रागद्वेषविमुक्तैस्तु विषयानिन्द्रियैश्चरन्।  
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ २.६४ ॥

But the self-controlled man, moving among objects, with his sense under restraint and free from both attraction and repulsion, attains peace. [Chapter 2 – Verse 64]

- Experience pleasures caused by Prarabda without developing attachment or hatred to source of pleasure or pain.

## h) Kshami : Akriya eva sthithe :

- One who remains without violent emotional disturbances in provoking situations.
- **Akrushtaha** : Yells, shouts, scolds, violent.. When hit by someone.
- **Bikshu Gita in Uddava Gita** : Sanyasi claim in extreme situations.
- Practicing Kshama important, not writing notes on Kshama.
- **Avikriyaha** : Not provoked, follow in controlled manner – Not overpowered. Do and stop anger deliberately. Then master of Anger.

## Anvaya :

Aksharo Upasaka, Sarva Butanam  
Adveshta, Maitraha Karunabi  
Eva, Nirmama, Nirahankara cha,  
Sama, Dukha, Sukaha, Kshami cha Bavati.

- How to know if particular emotion is overpowering during transactions or not?
- If emotions continue as hangover in later transactions, then mind is overpowering me.
- If anger is required to get things done, raise voice.
- Are you holding Anger? Is Anger holding you?
- Next transaction, do what I have to do.
- Anger should not continue as hang over throughout day – If it does, I am not master. They are taking over  
Ninidhyasanam – required.

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः।  
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः॥ १२.१४ ॥

Ever content, steady in meditation, self-controlled, possessed  
of firm conviction, with mind and intellect dedicated to  
Me, he, My devotee, is dear to me.

**a) Santushtaha :**

- Utpanna Alam Pratyaya – one who has got “enough” idea with respect to any possession to lead happy – comfortable life.
- Totally contented = Sanyasi in mind.
- **Grihasta** : En labate Vittarn with legitimate earning – Satisfied without comparing with Neighbour / sibling.
- Contentment – important for spiritual student.
- Yama / Niyama / Schaucha / Santushtaha Ishvara Pranidhana.
- **Sanyasi** : Contented with Biksha in 3 / 5 / 7 houses per day or no Biksha – Ekadasi Upavasa, Tasty / Non tasty / Yadrucha labha Santushtaha / Yadrucha Alabha.
- Attractive things + Loan.. Pay debt no opportunity to give Danam.
- Yagya, Danam not in next generation.,
- Yogi – Samahita Chittaha, one focused in Ninidhyasanam, Mind must be devoted to Vedanta Sravanam....

**b) Yatatma :**

- Atma here is Svabava.
- Body – Sense complex.
- Sadhana Chatushtaya Sampatti discipline, Naturally there – Samyutha Svabava.



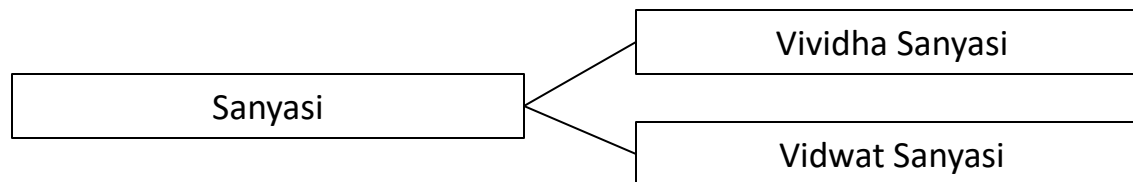
### c) Dridha Nischaya :

- Firm conviction.
- Adhya Vasavaya.
- Firm in what?
- Binary format – Atma Vishaya.
- World in triangular format. Situation always pressurises me to run in triangular format.
- Different roles played in triangular format in Vyavahara.
- Never bring Binary format in Vyavahara. Others should feel you are in triangular format.
- Internally always in Binary format. Which is Dridha Nischaya – with respect to self knowledge.

### Lecture 368 :

#### Verse 14 :

- 5<sup>th</sup> Stage of Sadhana – Verse 13 – 20.
- Akshara Upasaka travelling from Jnanam to Jnan Nishta.
- 2 stages of Karma Yoga + 2 Stages of Upasana Yoga crossed. Sravanam and Mananam crossed.
- In final stage of Ninidhayasanam, traits of Akshara Upasakas mentioned here, some spontaneous, some deliberately practicing.
- 5<sup>th</sup> stage can be in Grihastha.
- Shankara assumes Aksharo Upasakas.



- Satatam Santushtaha – always contented
- Practice – Yoga – thought regulation – Naturally, deliberately.
- Don't allow involuntary thoughts beyond a limit.
- Involuntary thoughts can't be avoided for Jnani or Ajnani.
- If not deliberately involved, mind will have involuntary thought. Jnani does not allow involuntary thoughts to go beyond limit. At once controls them.
- Yogi – one who is alert, has constant awareness ; watchfulness of thought pattern.
- This is compulsory for Karma Yogi.

#### **d) Nitya Satvastaha :**

- Trigunya Vishaya Veda never allow mind to become wild.
- Generally Satva Guna must be prominent.
- Atmavan – Right mindfulness
- Karma yogi – Should be watchful of thoughts. Jnana Nishta should be Satatam Yogi – Satatam Atma.
- Karya – Karana Sangata, all organs other than mind, Pancha Jnaneindriyas and Pancha Karneindriyas are disciplined.

#### **Chapter 2 : Gita**

- Raaga Dveisha Viyuktaistu...

रागद्वेषविमुक्तैस्तु विषयानिन्द्रियैश्चरन्।  
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ २.६४ ॥

But the self-controlled man, moving among objects, with his sense under restraint and free from both attraction and repulsion, attains peace. [Chapter 2 – Verse 64]

- Temptations always around.
- Jnani – Alert – Not to fall to temptations.

#### Examples :

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः।  
इन्द्रियाणीन्द्रियार्थेऽभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २.५८ ॥

When like the tortoise which withdraws on all sides its limbs, he withdraws his sense from the sense – objects, then his wisdom becomes steady. [Chapter 2 – Verse 58]

- To avoid temptations – Koormaha Angani iva.
- Tortoise walks / moves slowly. In danger withdraws 4 legs + 1 head.
- Jnana Indriyas – allowed in world.
- If any temptation, which allows Kama, Krodha, Lobha.. Withdraws = Yatatma.

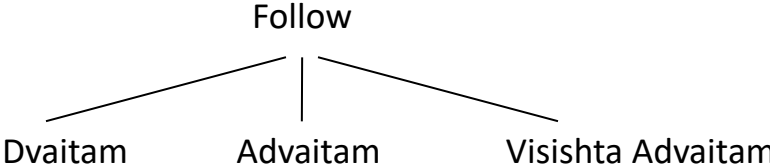
#### e) Sthira Drida Nischayaha :

- Ayavasaya = Conviction.
- Conviction with respect to Atma Tattwa Vishaya – Jivatma / Paramatma – Aikyam.
- Bakataha me Priyaha – repeated in 14 / 15 / 16 / 17. Devotee dear to me.
- Which Devotee?  
Atma / Artharth / Jingyasu / Jnani?
- Not Eka / Aneka – Vishwaroopa Bakta / Not Nama Sankeertana Bakta.
- Here Vedantin student who has completed Sravanam + Mananam – Understands Mahavakya Vichara, Dridha Nischaya Atmavatava Vishaya.

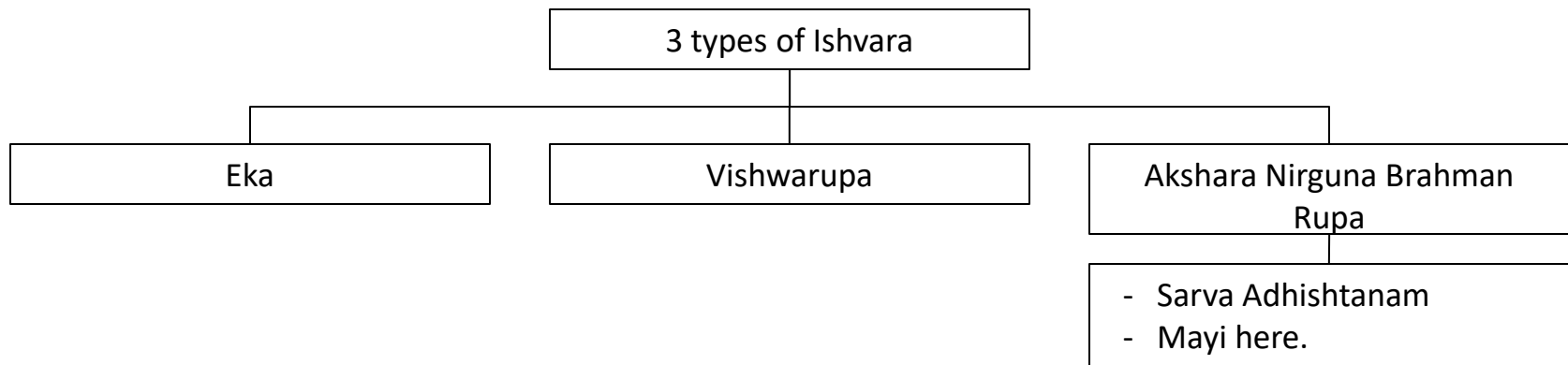
a) Mayi Arpita Mano buddhi = Compound word.

Definition of Manaha – “Sankalpa – Vikalpatmakam

- Always thinks – Pros + cons.

Manaha	Buddhi
<b>Job :</b> Considering Various Options eternally - Sankalpartakam  <div style="text-align: center;"> Follow   </div>	<b>Job :</b> Adyavasaya Lakshana - Resolve / Decision - Coming to conclusion - Wrong decision better than eternal doubt. - Have cut off marks and decide. - Te Buddhi - Strilling

- Both mind and intellect constantly placed on lord in Brahma Rupa Abyasa or Samadhi Rupa Abyasa.
- Both fixed – Arpitam (Strillinga). Such person is called Mayi Arpita Mano Buddhi – “Sanyasi” – Shankara adds not Krishna – 100% for Sanyasi / 50% for Grihasta.
- **Grihasta** : Siksha Valli
- Svadyayaha Pravachenca...
- Do Nitya, Naimitta Karma, Religious duty.
- For Sanyasi – Vedanta – Primary duty Advantage to give 100% time.
- One who has fixed mind upon Ishvara – me.



## Madhusudhani Saraswati :

- Mayi means Brahmani Atmani – Not as object but subject.
- Bakta established in his own real nature.
- Atma Samstham Mana Kritva Na Kinchadi Chintayet.
- Not Dvaita / Bheda / Dasoha Bakta, but Soham Bakta.
- Yada Idruksha Mat Bakta... one who is Advaita Bakti is dear to me.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते।  
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः॥ ७.१७ ॥

Of them the wise, ever steadfast and devoted to the One, excels, for, I am exceedingly dear to the wise, and he is dear to Me. [Chapter 7 – Verse 17]

- 4 Baktas reminder.
- Artha – Artharti – dear.
- Jingyasu – Dearer
- Jnani – Dearest
- Jnani – Never Dvaita.... Self alone.

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम्।  
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम्॥ ७.१८ ॥

Noble indeed are all these ; but the wise man, I deem, as My very Self ; for steadfast in mind he is established in me alone as the Supreme goal. [Chapter 7 – Verse 18]

- Jnani not Bakta but myself – called Advaita Bakti.
- Chapter 12 – Verse 13 – 20 is commentary on Chapter 7 – Verse 17 & 18.

## Anvaya :

Yaha Mat baktaha satatam Santushtaha,  
Yogi Yatatma, Drida Nischaya Mayi  
Arpita Mano Buddhi cha Bavati, Saha me Priyaha Bavati

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः।  
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः॥ १२.१५ ॥

He by whom the world is not agitated (affected), and who cannot be agitated by the world, who is freed from joy, envy, fear, and anxiety – he is dear to Me.

- Because of Sanyasi life style, it doesn't cause fear, stress, emotional disturbance for people around him, makes all around him comfortable.
- “Soulabyam” – Vaishnavas use those Phrase, Approachable.
- In Puranas, Animals, Snakes, mongoose rivals don't fight in Sanyasis presence – makes everyone comfortable.

**a) Na Udvijate :**

- Na Santapyate, Sankshupyate.
- Tapa / Shobha – Mental disturbance, agitations.
- Is he stressed – “No”, Not stressed because people around.
- Whatever I have, I will give to others.
- Charitable – Must have money to give.
- Jnani not stressed and doesn't give stress to others. De-stressed not distressed.

**Sloka :**

Vajrapi dapikato Rani  
Vrudini Kusum api  
Kampothavam chetanamsi  
Kolu Vignu Marhasi.

- Mind of Jnanis who have transcended world, Loka – Uttaram.. Is difficult to fathom, understand because their mind enjoys contradictory nature.

- Mind harder than Real diamond when facing others as Bogta.
- Mind softer than flowers petals as Karta.

#### b) Yagnanam no Dvijate :

- Free from 4 Mental weaknesses.
- Harsha / Amarsha / Udbayam / Udvesha.
- **Harsha** : Priya / Labha – favourable object, people, situations, all good Prarabdams Antahkarana Utkarshaha – Mind not, excited, not overwhelmed.
- Roma Anjanam – Hair stands, Ashrupatha – Tears come down, loss of control.
- We should never loose mental Balance because temporary favourable Prarabdam.
- When I get lost, forget fact, think it will continue eternally.

#### Never lost :

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः।  
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ २.१४ ॥

The contacts of senses with objects, O Son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end ; they are impermanent ; endure them bravely, O Descendant of Bharata. [Chapter 2 – Verse 14]

- Anitya – comes and goes, loss will not shock me.
- Able to withstand loss because wisdom in my mind.
- Mind remembers fact.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च।  
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २.२७ ॥

For, certain is death for the born, and certain is birth for the dead ; therefore, over the inevitable you should not grieve. [Chapter 2 – Verse 27]

- Samsari does not remember and therefore has mental weakness.

### c) Utkarshaha / Harsha :

- Excitement – loss of Judgment / Balance.
- Tears = getting lost in situation, lingam.

### d) Amarshaha :

- Asahishtuta – intolerance of other prosperity, in form of Jealousy, envy, competitors, neighbours.
- My prarabda is not favourable, others prarabda favourable. Jnani can accept everybody's prosperity. Doesn't know what is Jealousy.

### e) Muktaha :

- Freedom from that is a Jnani.

f) Bayam – Trasaha – fear because of Actual, imagined, unfavourable situations.

### Warning :

- Don't go with symptoms to Google for remedy.
- Same symptoms for 1000's of diseases, don't try to enquire and increase fear.

g) Udvignataha – Anxiety for future. Serious problem as we grow old, who will be around me.

### Karma Yogi :

- My support is Bagawan therefore, fearless.

### Jnana Yogi :

- In Binary format – Na Jayate Mriyate.. I am eternal atma. Fearless because I am Ishvara

न जायते म्रियते वा कदाचिन्  
नायं भूत्वा भविता वा न भूयः ।  
अजो नित्यः शाश्वतोऽयं पुराणो  
न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does He ever die ; after having been,  
He again ceases not to be ; unborn, eternal, changeless  
and ancient, he is not killed when the body is killed.  
[Chapter 2 – Verse 20].



### **Sloka :**

- Ekoham Atahoyam.... I am around, no one around
- Asahayam Aparichinaha... I am emaciated, nobody around, No insurance to protect me
- Svapne evam Vidha Chetana....
- Mrighe Yasya Na Jayate.
- Lion doesn't have these 4 thoughts even in dream.

### **Anxiety expresses as 4 thoughts :**

#### **Chinmaya :**

- I am alone.. Change & say :
- I alone am ... no 2<sup>nd</sup> thing, alone Achintam.
- Just as Lion is fearless Jnani like a lion “Udvega”.
- **Mukta** : Jnani is free from.

#### **h) Harsha Amarsha Baya – Veigaihi...**

- Jnani free from Anxiety, fear...
- Such Advaita Bakta alone is dear to me.

#### **Anvaya :**

Yasmat Lokat na Udvijate,  
Yaha Harsha amarsha baya,  
Udveigaihi Mukta cha bavati  
Sahacha me priyaha bavati.  
Ud – Vijate – Vij – Dhatu.

## Chapter 12 – Verse 16 :

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः।  
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः॥ १२.१६ ॥

He who is free from wants, pure, alert, unconcerned, untroubled, renouncing all undertakings (or commencements) – he who is (thus) devoted to Me, is dear to Me.

### a) Anapeksha :

- Free from all dependencies. From standpoint of Atma, independence is Absolute.
- Atma doesn't depend on Anything.
- World depends on Atma.
- **Aim of Spiritual seeker** : Learning to depend less + less on other factors to be comfortable.
- As part of “PORT” reduction, learning to live more independently...
- Sanyasi = I can't possess.

### Rule : (Possessions, Obligations, Responsibilities)

- Sarvam Paravasham Dukham  
Sarvam Atma Vasham Sukham
- Dependence is sorrow because dependence may or may not help or come, drive, look, watchman, dependency is misery. Less dependence always sukham.
- Etad Vidyat Samasena.....

### Definition of Pleasure + Pain :

- Sukham – Independence.  
Dukham – Dependence.
- At Anatma level – total independence impossible. Reduction possible.

## **Lecture 369 : Verse 13 – 20 : Aksharo Upasakas**

- Who have gone through 5 stages of Sadhana, Because of constant practice, Virtues become spontaneous in Journey from Jnana to Jnana Nishta.

### **Verse 16 :**

#### **a) Anapeksha :**

- One who gradually reduces dependence on external world by “PORT” reduction.

### **Rule :**

- Sarvam Paravasham – Dukham
- Dependence = Sorrow
- Sarvam Atma Vasham – Sukham depending on oneself is independence = Joy.
- Etad Vidya Sukham Dukham Labananyo....
- If you want Bimba Sukham Jnanam only Marga is contentment + independence.

### **Taittiriya : Srotriyasyaha – Akamahatsu :**

- Reducing, only method for Pratibimba Ananda. Needs can be reduced only by Practice of contentment.
- By constant contentment, he is independent.
- Doesn't depend on Deha – Vishayi Sambanda. Doesn't depend on Body or sense objects for happiness.
- As Body grows old, body doesn't give Joy but trouble. Jnani doesn't expect body to co-operate. Similarly, sense organs functioning will become weak, depending on Age + Prarabda.
- Jnani doesn't expect sensory pleasures to last long.
- Samsprashaha Bogaha – Dukha Yonishu Bodayo. Naturally dependent.
- Deliberately reduces dependence - Anapeksha

b) Nis-Sprihaha – Detached.

**c) Shuchihi – Pure.**

- Antaryena Shuchena Sambandaha. One endowed with external purity.
- World / Room / Dress / ... Cleans mind from impurities.
- Abyantara Schauchitam = Inner cleanliness.

d) Sankarnaha – Endowed with

**e) Daksha – Smart :**

- Being good doesn't mean being overridden by others not Asadu. Be simple – Not simpleton.

**f) Pratyatu Karyeshu :**

- Analyse pros + cons. Deliberate, Wise, quick decisions because of calmness of mind.
- In Turbulent mind, decisions not possible.
- In Samatvam and when ready for consequences, can take right decision.

**g) Pratipattum :**

- Access situation quickly and decide.

**h) Udasinaha :**

- Objective and impartial doesn't join Groupism.
- Impartial, non-commenting person uses spiritual downfalls. Natural tendency of human mind – diplomatically get out.. Gossip, Rumour mongering sincere, serious students. Should be far away.
- Doesn't keep division of friend and enemy. Udasina is indifferent where he can afford to be indifferent.
- Where he has responsibility – Not indifferent. Not carelessness.

**i) Yati – Sanyasi.**

**j) Gathav – Vyathaha :**

- Grief, Sorrow, Bayam.
- Here fear, about future or old age.
- Karma Yogi – Surrendered to Lord
- Jnana Yogi – Surrendered to Own higher self.
- Come to Binary format, Bayam diluted.

**k) Sarva Aramba Parityagi :**

- Beginning - Karma here.
  - Karma Vitvapatti.
- Any karma is always started.
- No desire for material benefits.
- One who renounces Kamya Karma, is Sarva Aramba Parityagi.
- Such devotee is dear to me.

**Anvaya :**

Yaha mad baktaha Anapekshaha  
Shuchihi, Dakshaha, Udasinaha /  
Gatham, Vyathaha, Sarva Ramba parityagi,  
(Cha) Bavati – Saha me Priya Bavati.

## Chapter 12 – Verse 17 :

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति।  
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १२.१७ ॥

He who neither rejoices, nor hates, nor grieves, nor desires, renouncing good and evil, full of devotion, is dear to Me.

- Kincha – Moreover
- Following virtues enjoyed spontaneously or practiced deliberately.
- Not elated with Good Prarabdam.
- Jnani Avoids hating people – Prarabda functioning through them, person not responsible.
- Don't hate Bagawan when nobody around.

### a) Na Schochati :

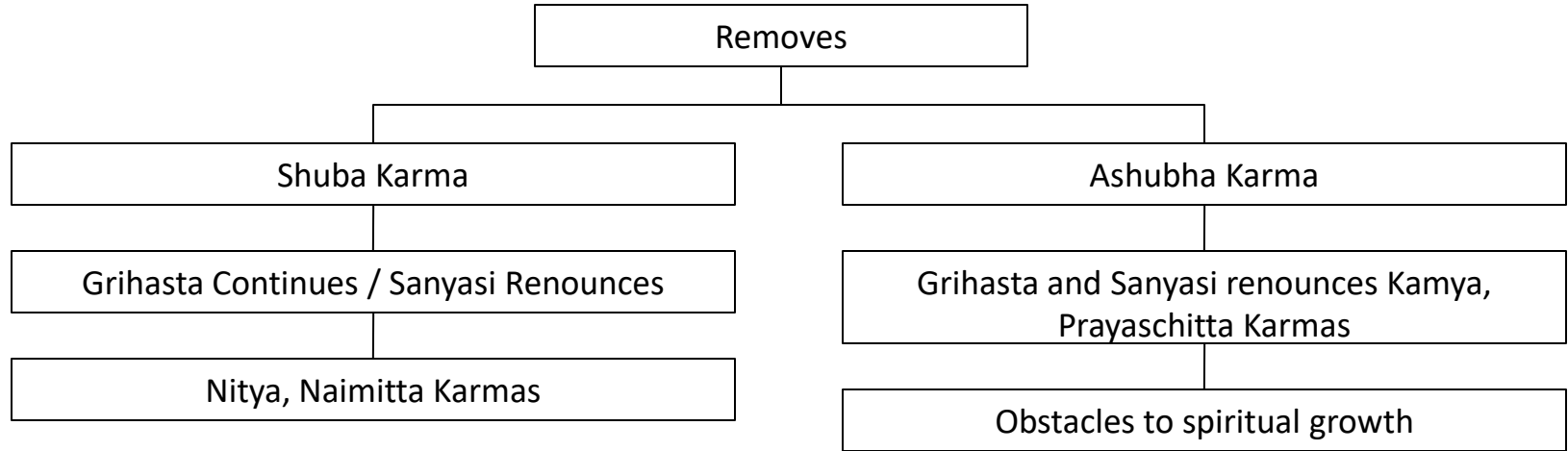
- One who doesn't grieve. Thinking again + again + feeling sad, move on... don't desperately crave for anything.  
Cravings replaced by preferences.
- Preferences Ok because indriyasya indriyasya indriyartho Raaghav Dveshau Vyavastitau – Tayor Na Vasham Agachet.

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ।  
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३.३४ ॥

Attachment and aversion for the objects of the senses abide in the senses ; let none come under their sway ; for they are his foes. [Chapter 3 – Verse 34]

- Apraptum Na Kankshati.

## b) Shubha Ashubha Paritaktum Sheelam.



- Becomes Vividha or Vidwat Sanyasi.
- This Sloka talks about sanyasi.
- Shubha Ashubha Parityagi – Yaha Saha Baktiman – Not no 1 – Artha, No. 2 Artharti, No. 3 – Jingyasu but No 4 Jnani – Bakta. Gone through Sravanam / Mananam / Ninidhyasanam.

### Anvaya :

Yaha Baktiman Na Hrishyati,  
Na shochati, Na Kankshati, Na  
Dveshti, Yaha Shuba Ashubha  
Parityagi cha Bakti  
Saha me priyaha Bavati

समः शत्रौ च मित्रे च तथा मानापमानयोः।  
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः॥ १२.१८ ॥

He who is the same to foe and friend, and also in honour and dishonour, who is the same in cold and heat and in pleasure and pain, who is free from attachment....

**a) Samaha Shatrum, mitra, equanimous to friend and enemy.**

- Jnani doesn't look upon as his enemy.  
Others may look at him as their enemy.
- To them also he is without hatred, others don't like him. Therefore he avoids them. Keeps away but doesn't hate.

**b) Mana – Apamana.. Honour – Dishonour**

- Respected, disrespected – Samaha.
- Body, mind complex Prarabdham being exhausted. I don't have Prarabda.

**c) Sheetoshna Sukha – Dukheshu :**

- Heat + Cold, favourable / Unfavourable
- Samaha emotionally in all situations.

**d) Sarvata Sanga Varjitaha :**

- One who doesn't have attachment to anything. (Not connected with friend + Enemy, heat + cold, honour / dishonour.

**Anvaya :**

Baktiman Shatrau Mitrecha,  
Mana Apamanayo cha, tata sheetoshna  
Sukha Dukheshu Sangaha Bavati



तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित्।  
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १२.१९ ॥

To whom censure and praise are equal, who is silent,  
content with anything, homeless, steady-minded, full of  
devotion – that man is dear to Me.

- Kincha – Moreover
- Following traits worth observing

**a) Tulya Nindastuti...**

- Ninda – Criticism
- Stuti – Praise – Glorification.

**b) Mana - Apamana – with respect to Physical treatment.**

- Ninda stuti – with respect to verbal treatment, praise and criticism.

**c) Tey : Femine – Ninda – Stuti – Stream**

Tulya – Stream

Honour – Dishonour

- Taking in same manner.
- without criticising, hating person....
- Such a person dear to me.
- Mouni – observes Mounam.
- Is it absolute Mounam – No.
- Samyatha Vakyam – One who is deliberate in his speech restrained – avoids unnecessary talking.
- Rama Rayi – Kavi.. If all Jnanis become mounis, nobody will be there to teach vedanta.
- Therefore not absolute mouni.

**d) Santushto ena kenachit :**

- One who is content, free from complaint, complaining mind = Samsari mind continuous complaint – cribbing – munumuh tvam – Biggest Samsari.

**How is hall? 125 complaints....**

- Learn to manage where you are kenachit Santushtaha.
- Sharira Sthiti – keeps body alive as trustee – not owner of Body.
- Bagawans Body – Maintain Body through Biksha Yadrucha Laba Santushtaha.
- Tatacha Uktam – Shanti Parva mahabaratam.

**e) Yena Kenchit Achana...**

- Any dress.. Vivada, Kashaya Vastram...
- Vidwat Sanyasi – No Vastram
- Achinnaha – Body covered.
- Eva Kenachit.

**f) Aashita – Bujitaha – Any food**

- Aashayati – fed by Biksha.

**g) Yatra Kwataha Shayi syat :**

- Sleep anywhere.

**h) Tam Devaha Brahmanam Viduhu :**

- Such Jnani is Brahmana.
- According to Mahabharata – Jnani alone Brahmana.

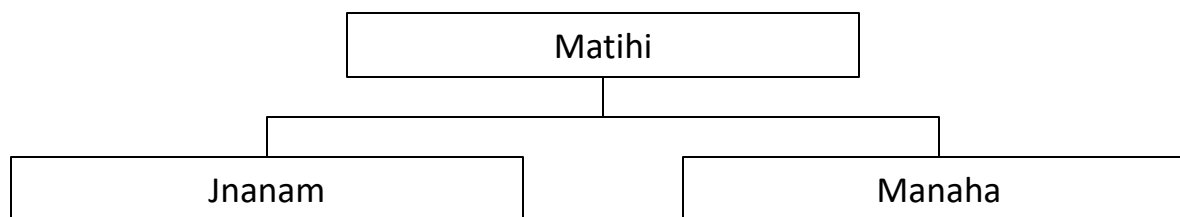
i) Aniketaha :

- Niketa = Ashraya – Nirasa – Residence – Aboda
- Niyataha – Regular Abode to call his own.
- Na Vichyate Yasya Saha – One who doesn't have palace / hut / under tree – Adhoc residence.
- Aniketa – without shelter = Sanyasi.
- Grihasta – one who has his own residence.

j) Shubha – Ashuba Parityagi :

- Rare, indicates sanyasa in Gita.
- Anagaraha – Smruti = Aniketa = without Residence.

k) Sthira Matihi = Knowledge – Atma Jnanam



- Here Jnani Devotee – Not Ajnani Devotee.
- Sthira = Firm Samshaya Rahita Doubtless Jnanam.
- No habitual identification.
- Jnanam – about ultimate reality.
- One who has is called – stira matihi.
- Such a devotee dear to me.
- Till now, natural Virtues of Akshara upasaka... Ninidhyasanam – Kartaraha.

अथ हैनं गार्गी वाचकवी पप्रच्छ ; याज्ञवल्क्येति  
 होवाच, यदिदं सर्वमप्सवोतं च प्रोतं च, कस्मिन्नु खल्वाप  
 ओताश्च प्रोताश्चेति ; वायौ गार्गीति ; कस्मिन्नु खलु  
 वायुरोतश्च प्रोतश्चेति ; अन्तरिक्षलोकेषु गार्गीति ;  
 कस्मिन्नु खल्वन्तरिक्षलोका ओताश्च प्रोताश्चेति ; गन्धर्व-  
 लोकेषु गार्गीति ; कस्मिन्नु खलु गन्धर्वलोका ओताश्च  
 प्रोताश्चेति ; आदित्यलोकेषु गार्गीति ; कस्मिन्नु खल्वआदित्य-  
 लोका ओताश्च प्रोताश्चेति ; चन्द्रलोकेषु गार्गीति ;  
 कस्मिन्नु खलु चन्द्रलोका ओताश्च प्रोताश्चेति ; नक्षत्र-  
 लोकेषु गार्गीति ; कस्मिन्नु खलु नक्षत्रलोका ओताश्च  
 प्रोताश्चेति ; देवलोकेषु गार्गीति ; कस्मिन्नु खलु देवलोका  
 ओताश्च प्रोताश्चेति ; इन्द्रलोकेषु गार्गीति ; कस्मिन्नु खल्वि-  
 न्द्रलोका ओताश्च प्रोताश्चेति ; प्रजापतिलोकेषु गार्गीति ;  
 कस्मिन्नु खलु प्रजापतिलोका ओताश्च प्रोताश्चेति ; ब्रह्म-  
 लोकेषु गार्गीति ; कस्मिन्नु खलु ब्रह्मलोका ओताश्च  
 प्रोताश्चेति ; स होवाच, गार्गी मातिप्राक्षीः, मा ते मूर्धा  
 व्यपप्तत्, अनतिप्रश्न्यां वै देवतामतिपृच्छसि गार्गी, माति-  
 प्राक्षीरिति ; ततो ह गार्गी वाचकन्युपरराम ॥ १ ॥ इति  
 षष्ठं ब्राह्मणम् ॥

Atha hainam gārgī vācaknavī papraccha  
 yājñavalkyēti hovāca  
 yadidaṃ sarvamapsvotaṃ ca protaṃ ca  
 kasminnu khalvāpa otāśca protāśceti  
 vāyau gārgīti  
 kasminnu khalu vāyurotaśca protāścety  
 antarikśalokeṣu gārgīti  
 kasminnu khalvantarikśalokā otāśca protāśceti  
 gandharvalokeṣu gārgīti  
 kasminnu gandharvalokā otāśca protāścety  
 ādityalokeṣu gārgīti  
 kasmin nu khalvādityalokā otāśca protāśceti  
 candralokeṣu gārgīti  
 kasminnu khalu candralokā otāśca protāśceti  
 nakśatralokeṣu gārgīti  
 kasminnu khalu nakśatralokā otāśca protāśceti  
 devalokeṣu gārgīti  
 kasminnu khalu devalokā otāśca protāśceti  
 indralokeṣu gārgīti  
 kasminnu khalvindrakalokā otāśca protāśceti  
 prajāpatilokeṣu gārgīti  
 kasminnu khalu prajāpatilokā otāśca protāśceti  
 brahmalokeṣu gārgīti  
 kasminnu khalu brahmalokā otāśca protāśceti  
 sa hovāca  
 gārgi mātīprākśīr  
 mā te mūrdhā vyapaptad  
 anatīpraśnyāṃ vai devatāmatīpṛicchasi  
 gārgi mātīprākśīrīti  
 tato ha gārgī vācakanvyupararāma

Then Gargi, the daughter of Vachaknu, questioned him.

"Yajnavalkya , " said she, "if all this is pervaded by water, by what, pray, is water pervaded?"

"By air, O Gargi."

"By what, pray, is air pervaded?"

"By the sky, O Gargi."

"By what is the sky pervaded?"

"By the world of the gandharvas, O Gargi."

"By what is the world of the gandharvas pervaded?"

"By the world of the sun, O Gargi."

"By what is the world of the sun pervaded?"

"By the world of the moon, O Gargi."

"By what is the world of the moon pervaded?"

"By the world of the stars, O Gargi."

"By what is the world of the stars pervaded?"

"By the world of the gods, O Gargi."

"By what is the world of the gods pervaded?"

"By the world of Indra, O Gargi."

"By what is the world of Indra pervaded?"

"By the World of Virij, O Gargi."

"By what is the World of Virij pervaded?"

"By the World of Hiranyagarbha, O Gargi."

"By what, pray, is the World of Hiranyagarbha pervaded?"

"Do not, O Gargi," said he, "question too much, lest your head should fall off. You are questioning too much about a deity about whom we should not ask too much. Do not ask too much, O Gargi."

Thereupon Gargi, the daughter of Vachaknu, held her peace. [3 – 6 – 1]

**Defines Sanyasi :**

- Whole section 13 – 20 taken by Shankara not as Vividha Sanyasi – but as vivdwat sanyasi. Abiding in Paramarta Jnanam – Brahma Jnanam.
- For Sanyasi – Duty is vedanta. Other things not duty.
- Grihasta – Vedanta not duty.
- Dharma Jatam, Virtues group – verse 13 – 20

**Anvaya :**

Yaha Baktiman Tulya Nindastutihi,  
Mouni, Yena Kena chit,  
Santushtaha, Aniketaha,  
Sthiramatihi, cha Bavati Saha,  
Naraha me Priyaha Bavati

## Chapter 12 – Verse 20 :

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते।  
श्रद्धाधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ १२.२० ॥

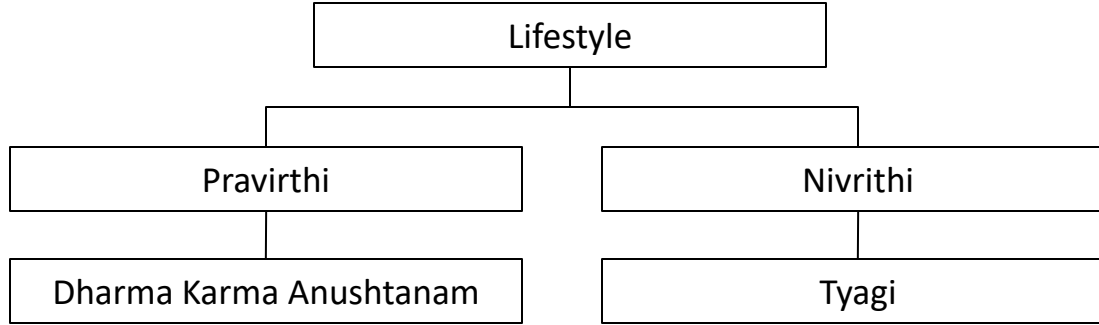
They indeed, who follow this 'Immortal Dharma' (Law of Life) as described above, endowed with faith, regarding Me as their Supreme Goal – such devotees are exceedingly dear to Me.

### a) Etu :

- All mentioned in verses Dharmya Amrutam – Vedic teaching – Nivritti dharma in Vedanta. Karma Tyaga Pradhanam.

### Veda Dharma :

- Pravirthi – Dharma – Taught karma Pradhana.



### Amurtatva Hetutvat :

- Lifestyle called Amrutam because it leads to immortality.
- Liberating lifestyle.....
- Idam Yathoktam – beginning from Adveshtam... Paryupasate.... Whoever practices.

### b) Sradha Dhana :

- with total faith in Shastra.

### c) Mat Parama :

- Keeping me as ultimate goal.
- Which me? Aksharaha – Aham.
- Who is Param Brahman – Nirguna Brahma....

### d) Etvaksharam Anirdeshyam

- Used in Verse 3....

ये त्वक्षरमनिर्देश्यं अव्यक्तं पर्युपासते।  
सर्वत्रगमचिन्त्यञ्च कूटस्थं अचलन्ध्रुवम् ॥ १२.३ ॥

Those who worship the Imperishable, the Indefinable, the Unmanifest, the Omnipresent, the Unthinkable, the Unchangeable, the Immovable and the Eternal.... [Chapter 12 – Verse 3]

- Ultimate goal for whom is Aksharam Brahman.... They are called matparamaheshante....

### e) Matbaktaha cha :

- 4<sup>th</sup> variety of Devotees... endowed with Bakti.
- Bakti – here means Jnanam.
- Jivatma / Paramatma – Aikya Jnanam.
- Vivekchoodamani : Svasvarupa Granthanam Bakti rib diyate.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते।  
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ ७.१७ ॥

Of them the wise, ever steadfast and devoted to the One, excels, for, I am exceedingly dear to the wise, and he is dear to me.  
[Chapter 7 – Verse 17]

- I am dearest to Jnani = Sutra Vakyam.
- Explained in 7 verses – Concluded in Verse 20.



## Significance of 7 Slokas :

- Whoever practices this lifestyle is dear to me. To becomes dear to Bagawan – Practice this lifestyle not Neivedyam...

## Who is Bagawan Vishnu?

- Parameshwara? Shiva?
- Dharmya Mritum – Virtues – Desirous of Moksha to become dear to Bagawan – one who wants to go to Supreme residence – abode of Vishnu... Vishnu's Param dhama – Abode is Atma – One who abides in Brahman should follow these Virtues.
- Spontaneous trait of Jnani should become deliberate value of Ajnani – Fake it + Make it.

## Anvaya :

Sradha Dhanaha, Matparamaha,  
Santaha, Ye Baktaha etu.  
Idam Yatoktam Dharmya Mrutham  
Paryupasate te me atma Priyaha Bavati

## Virtues :

- Spontaneous in Jnani or deliberately practiced.
- Virtues important at Karma Yoga / Upasana Yoga level.
- Adveshta Sarva Butanam – Important for Jnana Yogyata Prapti... Conditions to attain Moksha.
- During Sravanam + Mananam – these virtues important for Jnana Prapti.
- After Jnanam, Virtues important for Jnana Nishta Prapti.

## Virtues :

- Condition for - Jnana Yogyata Prapti.
  - Jnanam Prapti
  - While in Ninidhyasanam working for Nishta.
  - Moksha Prapti
- **Difference** : After gaining Jnanam. I work for Nishta – Not for Moksha – Prapti.
- Moksha – Unconditional
- Jnana – Moksha = My Nature.
- What is Nature is unconditional?
- **Stage 1 + 2** : Virtues seen as condition for Moksha.
- **3<sup>rd</sup> stage** : Virtues practiced for Jnana Nishta.
- Never seen as condition for Moksha.
- If you see as condition, Mahavakya not grasped – Note – subtle difference.